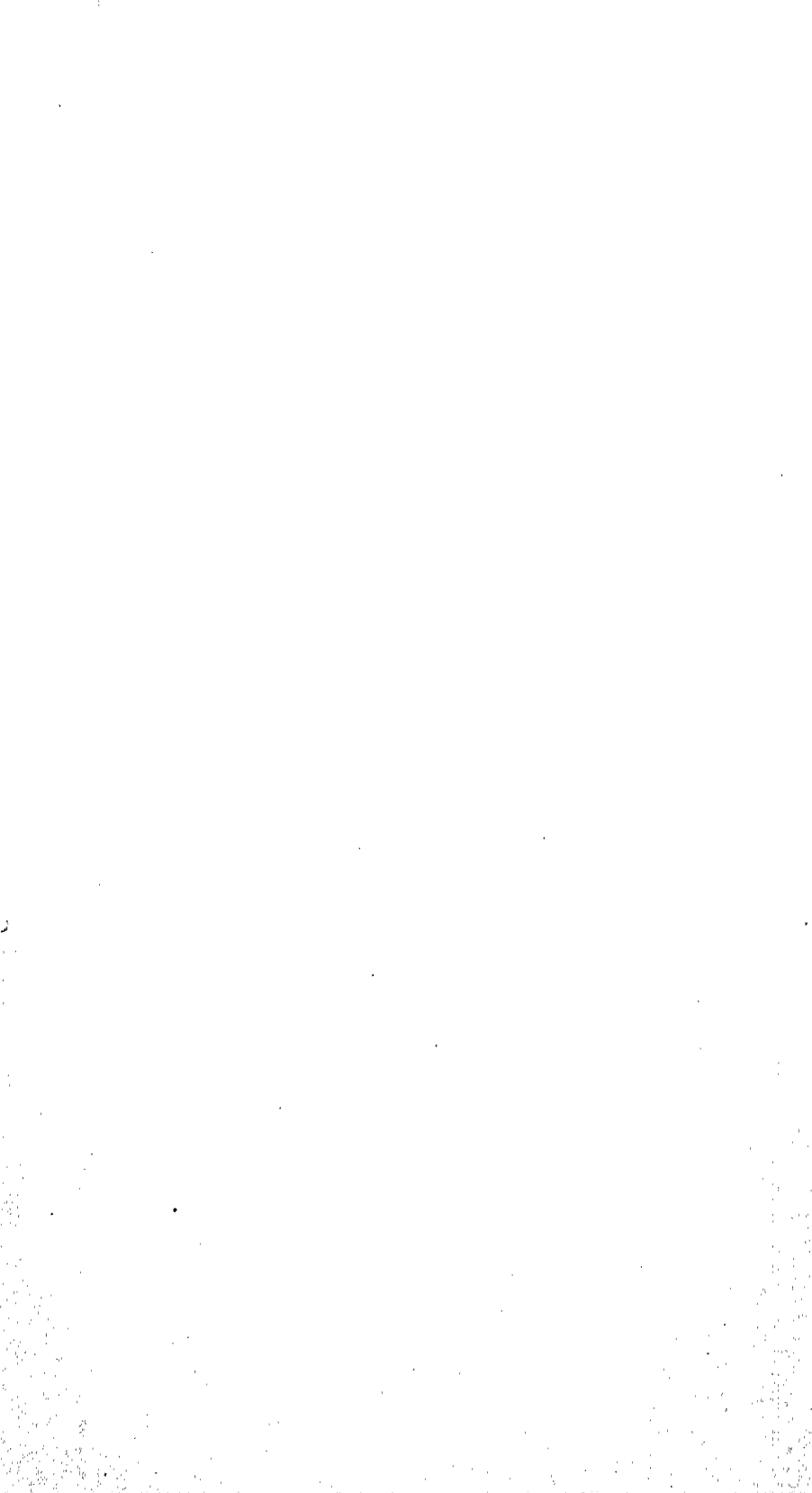


GOVERNMENT OF INDIA
DEPARTMENT OF ARCHAEOLOGY
CENTRAL ARCHÆOLOGICAL
LIBRARY

CALL NO. 891.05 / J A O S
ACC. NO. 24531

D.G.A. 79.
GIPN—S1—2D. G. Arch.N. D./57—27-9-58—1,00,000



JOURNAL

OF THE

AMERICAN ORIENTAL SOCIETY.

EDITED BY

24531

E. WASHBURN HOPKINS, AND CHARLES C. TORREY,

Professor in Yale University,
New Haven.

Professor in Yale University,
New Haven.

891.05
J. A. O. S.

TWENTY-THIRD VOLUME,

SECOND HALF.

~~A330~~

THE AMERICAN ORIENTAL SOCIETY.

NEW HAVEN, CONNECTICUT, U. S. A.

MCMII

A copy of this volume, postage paid, may be obtained anywhere within the limits of the Universal Postal Union, by sending a Postal Order for two dollars and fifty cents, or its equivalent, to The American Oriental Society, New Haven, Connecticut, United States of America.

According to the conversion-tables used in the United States money-order system as the basis of international money-orders, two dollars and fifty cents (\$2.50) = 10 shillings and 3 pence = 10 marks and 30 pfennigs = 12 francs or lire and 70 centimes = 9 kroner and 25 öre = 8 florins and 9 cents Netherlandish.

[This volume is for July-December, 1902. Issued February, 1903, in an edition of 500 copies.]

CENTRAL ARCHAEOLOGICAL
LIBRARY, NEW DELHI.

Acc. No. 2.4531.

Date 15.10.06.

Call No. 8.41.05. / J.A.O.S.

The Tuttle, Morehouse & Taylor Press.

CONTENTS

OF

TWENTY-THIRD VOLUME,

SECOND HALF.

	Page
SYRIAN SONGS, PROVERBS, AND STORIES, COLLECTED, TRANSLATED, AND ANNOTATED.—By HENRY MINOR HUXLEY, Harvard University, Cambridge, Mass.	175
THE MODERN PRONUNCIATION OF COPTIC IN THE MASS.—By J. DYNELEY PRINCE, Ph.D., Professor in Columbia University, New York City ..	289
NOTES FROM INDIA, SECOND SERIES.—A VISIT TO UJJAIN—BHARTRHARI'S CAVE—LEGENDS OF KING VIKRAMA.—Letters to the Corresponding Secretary from A. V. WILLIAMS JACKSON, Professor in Columbia University, New York City ...	307
THE RELATION OF THE VEDIC FORMS OF THE DUAL.—By DR. GEORGE M. BOLLING, Catholic University of America, Washington, D. C. ...	318
CONTRIBUTIONS FROM THE JĀMINIYA BRĀHMAṆA TO THE HISTORY OF THE BRĀHMAṆA LITERATURE.—By HANNS OERTEL, Professor in Yale University, New Haven, Conn.	325
PHRASES OF TIME AND AGE IN THE SANSKRIT EPIC.—By E. WASHBURN HOPKINS, Professor in Yale University, New Haven, Conn.	350
Proceedings at Boston, April 3, 4, and 5, 1902.	359
Attendance	359
Members elected	360
Correspondence	360
Necrology	363
Report of the Treasurer	363
Report of the Librarian	365
Report of the Editors	365
Report of the Directors	367
Officers elected	368
List of Members, 1903	372
List of exchanges	382
List and prices of publications	387
Notice to contributors and general notices	388

JOURNAL

OF THE

AMERICAN ORIENTAL SOCIETY.

Syrian Songs, Proverbs, and Stories; collected, translated, and annotated.—By HENRY MINOR HUXLEY, Harvard University, Cambridge, Mass.

INTRODUCTION.

DURING the summer of 1900, while living in Bhamdûn, a small village of the Lebanon, to the east of Beirût, I collected a number of songs and proverbs typical of the locality. My Arabic teacher, Sitt Râhîl Jôrjis Tâbit, first obtained these from the Christian natives, and then, at her dictation, I wrote them in the dialect of the region; in this vernacular they appear in

HOPKINS, P. The stories are written in the dialect of Beirût.

Proceedings at the Beirût. In the vernacular in Arabic characters it is impossible to avoid certain inconsistencies. In every case I have written as they are pronounced: اذا and not اذا, ضهر and not ضهر. I have thought best, however, not to write the Arabic characters when this would introduce confusion. Cognition of a word by students of the classical language: we write قال له, and not the phonetic form, قال. The transliteration, on the other

List of Members. By so doing, I have, of course, been obliged to follow the principle which should govern the transliteration of the classical language: namely, that in reading the trans-

literation, an Arabist should immediately be able to see how the word is spelled in the original. To quote the above example again, while writing قَال in the Arabic, in transliteration I have written *qallā*.

In some of the funeral songs, it will be noticed that at times the metre is decidedly defective. I have, however, left these songs, with all their imperfections, exactly in their original form, for only so will they show the actual compositions of the fellāhīn. In the same way, the stories are in the exact form in which they were first told. In the translations my primary object has been literalness and clearness, rather than literary excellence.

The Arabic text has been used as the basis in numbering the lines. The last word of a numbered line of Arabic text has the same number opposite the line in which this word occurs in the transliteration and the translation. For convenience of reference I have arranged the lines of the translations of the songs in the same relative positions occupied by the lines of the Arabic text.

An attempt has been made in the Bibliography to give the titles of all books and articles which are of importance to the student of modern Arabic. I have tried to make the list of vernacular texts as complete as possible. Several of the dictionaries, grammars, and books of proverbs, deal with the classical language.

I desire to express my thanks to Sitt Rāḥīl Jūrjis Tābit for her painstaking and conscientious help, without which my own work would have been impossible. To Professor Toy of Harvard University, and Professor Torrey of Yale University, I am under obligation for many valuable suggestions. I am indebted to Dr. Enno Littmann of Princeton University for his careful reading of the manuscript of the wedding songs, and to Sitt Rāḥīl Ḥalīl Ṣalībī of Montclair and formerly of Bḥamdūn, for a final reading of the Arabic manuscript. Finally, my thanks are due to Messrs. B. T. Babbitt Hyde, Clarence M. Hyde, V. Everit Macy, and I. Newton Phelps Stokes, by whose generosity I was enabled to carry on the work in Syria.

TRANSLITERATION.

ʾ = ' . ' is used only when *hemza* occurs in the middle or at the end of a word.

ب = *b*.

ت = *t*.

ث = *t*.

ج = *j*. The soft French pronunciation of the letter *j*. Not the sound of *dj* found in many parts of Syria.

ح = *h*.

خ = *h*.

د = *d*.

ذ = *d*.

ر = *r*.

ز = *z*.

س = *s*.

ش = *š*.

ص = *s*.

ض = *ḏ*.

ط = *t*.

ظ = *z*.

ع = *ʿ*. This symbol, used by Socin and others, seems superior to ' , which is used as the sign of the rough breathing in Greek. ع being a consonant, should, like the other consonants, have a symbol written on the line, and not merely a sign for breathing, written above the line.

غ = *g*.

ف = *f*.

ق = *k*. When ق is not pronounced, its position is indicated in transliteration by ' .

ك = *k*.

ل = *l*.

م = *m*.

ن = *n*.

ه = *h*.

و = *w*.

ي = *y*.

VOWELS.

In the transliteration of the vowels, I have, in the main, followed Landberg and Jewett.

$a = a$ in the German *Mann*.

$\bar{a} = a$ a lengthening of a , often indicated by \bar{a} in the Arabic.

When the accent occurs on the syllable containing \bar{a} , the latter is written \bar{a} . This rule applies also to \bar{e} , \bar{i} , \bar{o} , and \bar{u} .

$\bar{a} = a$ with the *imāla*. Like the a in English *lad*.

$\bar{\bar{a}} = a$ a lengthening of \bar{a} . We have this sound in the Arabic words *كان* $k\bar{a}n$, *كتب* $k\bar{a}tib$, etc.

$u = u$ a neutral vowel pronounced as the u in English *hut*.

$e = e$ in English *met*.

$\bar{e} = ay$ in English *say*.

$\bar{i} = i$ in English *sit*.

$\bar{\bar{i}} = ee$ in English *seen*.

$o = o$ in German *Sonne*.

$\bar{o} = o$ in English *note*.

$\bar{u} = u$ in English *curve* is nearly the exact equivalent. Somewhat like the French *eu*, and the German \bar{u} .

$u = u$ in English *put*.

$\bar{u} = oo$ in English *boot*.

ai (diphthong) = i in English *mite*.

au (diphthong) = ow in English *cow*.

BIBLIOGRAPHY.

All articles which I have been unable to consult are marked with an asterisk (*). Unless a special abbreviation is printed in *italics* after the title, reference to an article will be made simply by the author's surname.

LIST OF ABBREVIATIONS.

AJPhil = American Journal of Philology.

APCSGW = Abhandlungen der philologisch-historischen Classe der Königlich Sächsischen Gesellschaft der Wissenschaften.

AQR = Imperial and Asiatic Quarterly Review.

BA = Beiträge zur Assyriologie.

JA = Journal Asiatique.

JAOS = Journal of the American Oriental Society.

JRAS = Journal of the Royal Asiatic Society of Great Britain and Ireland.

PEF=Palestine Exploration Fund Quarterly Statement.

RL=Revue de Linguistique et de Philologie Comparée.

WZKM=Wiener Zeitschrift für die Kunde des Morgenlandes.

ZA=Zeitschrift für Assyriologie.

ZAOS=Zeitschrift für afrikanische und oceanische Sprachen.

ZDMG=Zeitschrift der Deutschen Morgenländischen Gesellschaft.

ZDPV=Zeitschrift des Deutschen Palaestina-Vereins.

ZV=Zeitschrift für Volkskunde.

I. DICTIONARIES AND CONVERSATIONAL GUIDES.

Abcarius, Yohanna. Abridged English and Arabic Dictionary. 3rd ed. Beirut, 1892.

Badger, George Percy. An English-Arabic Lexicon, in which the equivalents for English words and idiomatic sentences are rendered into literary and colloquial Arabic. London, 1881.

*Baldwin, C. W. English-Arabic Dialogues for the Use of Students in Marocco. Revised and edited by W. Mackintosh. Tangier, 1893.

*Barthélemy. Vocabulaire phraséologique français-arabe. 2^e éd. rev. et augm. Leipzig, 1867. *Barthélemy Vocab.*

*Beaussier, Marcellin. Dictionnaire arabe-français, contenant les mots employés dans l'arabe parlé en Algérie et en Tunisie . . . revu, corrigé et augm. par L. Machnel. Alger, 1884.

Belot, J. B. Vocabulaire arabe-français à l'usage des étudiants. Beyrouth, 1893.

Belot, J. B. Dictionnaire français-arabe. 2 vols. Beyrouth, 1890.

*Berggren, J. Guide français-arabe vulgaire des voyageurs et des Francs en Syrie et en Égypte. Upsal, 1844.

Bistānī, Buṭrus. كتاب محيط المحيط تأليف العلم بطرس البستاني. 2 vols. Beirut, 1867-1869.

Boethor, Ellious. Dictionnaire français-arabe. Paris, 1828. There is also a later edition, "revu et augmenté par Ibed Gallab. Le Caire, 1871."

Cameron, D. A. An Arabic-English Vocabulary for the use of English students of modern Egyptian Arabic. London, 1892.

- Catafago, Joseph. *An English and Arabic Dictionary, in two parts, Arabic and English, and English and Arabic.* 2nd ed. London, 1873.
- Harfouch, Joseph. *Le Dragoman Arabe.* Beyrouth, 1901.
- Hartmann, Martin. *Arabischer Sprachführer.* Leipzig und Wien, 1895?
- *Heury. *Vocabulaire français-arabe.* 4^{me} éd. rev. et augm. Beyrouth, 1888.
- *Humbert. *Guide de la conversation arabe, ou vocabulaire français-arabe.* Paris, 1838.
- Lane, Edward William. *An Arabic-English Lexicon.* London, 1863-1893.
- *Marcel, J. J. *Dictionnaire français-arabe des dialectes vulgaires.* 5^{me} éd. Paris, 1885.
- *Nakhlah. *New Manual of English and Arabic Conversation.* Boulack, 1874.
- Nofal, Georges. *Guide de la conversation arabe et français.* 6^{me} éd. Beyrouth, 1892.
- *Robertson, F. E. *An Arabic Vocabulary for Egypt.* London, 1898.
- Sacroug, Gabriel. *The Egyptian Travelling Interpreter.* Cairo, 1874. Pp. 338-406, there is a collection of proverbs copied verbatim from Burckhardt, without acknowledgment.
- Spiro, Socrates. *An Arabic-English Vocabulary of the Colloquial Arabic of Egypt, containing the vernacular idioms and expressions, slang phrases, etc., etc., used by the native Egyptians.* Cairo, London, 1895.
- Spiro, Socrates. *An English-Arabic Vocabulary of the Modern and Colloquial Arabic of Egypt.* Cairo, London, 1897.
- Stace, E. V. *An English-Arabic Vocabulary for the use of Students of the Colloquial.* London, 1893.
- Steingass, F. *The Student's Arabic-English Dictionary.* London, 1884.
- Steingass, F. *English-Arabic Dictionary. For the use of both Travellers and Students.* London, 1882.
- Wahrmund, Adolf. *Handwörterbuch der deutschen und neu-arabischen Sprache.* 2^o Ausgabe. Giessen, 1887.
- Wahrmund, Adolf. *Handwörterbuch der neu-arabischen und deutschen Sprache.* 2^o Ausgabe. 2 vols. Giessen, 1887.
- *Wolff. *Arabischer Dragoman.* Leipzig, 1883.

Wortabet, William Thomson. Arabic-English Dictionary. With the collaboration of John Wortabet and Harvey Porter. 2nd ed., revised and enlarged. Beyrout, 1893.

II. GRAMMARS AND GRAMMATICAL DISCUSSIONS.

Almkvist, Herman. Kleine Beiträge zur Lexikographie des Vulgärarabischen. Leiden, 1891.

Bauer, L. Einiges über Gesten der syrischen Araber. ZDPV, 1898, vol. 21, pp. 59-64. *Bauer Gesten*.

*Bauer, L. Lehrbuch zur praktischen Erlernung der arabischen Sprache. (Schrift- und Vulgärarabisch). Jerusalem, Leipzig, 1897. *Bauer Lehrbuch*.

*Belot, J. B. Cours pratique de langue arabe avec de nombreux exercices. Beyrouth, 1896. *Belot Cours*.

Brockelmann, C. Zur Aussprache des arabischen Gîm. ZA, 1898, vol. 13, p. 126.

*Brücke, Ernst. Beiträge zur Lautlehre der arabischen Sprache. Wien, 1860.

Caspari, Karl Paul. A Grammar of the Arabic Language, translated from the German by W. Wright. 3rd ed., revised by W. Robertson Smith and M. J. de Goeje. 2 vols. Cambridge, 1896-1898.

Caussin de Perceval, A. P. Grammaire arabe vulgaire, pour les dialectes d'Orient et de Barbarie. 4^e éd. Paris, 1858.

Conder, C. R. Palestine Peasant Language. PEF, 1889, pp. 133-142.

*Crow, F. E. Arabic Manual. London, Luzac, 1901.

David, M^{sr}. Étude sur le dialecte arabe de Damas. JA, 1887, 8^e sér., vol. 10, pp. 165-199.

Dirr, A. Grammatik der vulgär-arabischen Sprache für den selbstunterricht. Theoretisch-praktische Sprachlehre für Deutsche auf grammatischer und phonetischer Grundlage. Wien, 1893.

*Dombay, Franz von. Grammatica linguae mauro-arabicae juxta vernaculi idiomatis usum. Accessit vocabularium Latino-mauro-arabicum. Vindobonae, apud Camesina, 1800.

Dozy, R. Supplément aux dictionnaires arabes. 2 vols. Leyde, 1881.

Faris el-Shidiac. A Practical Grammar of the Arabic Language. With interlineal reading lessons, dialogues and vocabulary. 2nd ed., by the Rev. Henry G. Williams. London, 1866.

- *Goldziher, Ignaz. *Abhandlungen zur arabischen Philologie*. Leiden, 1896.
- Green, A. O. *A Practical Arabic Grammar*. Oxford, 1893.
Green Grammar.
- *Grünert. *Über die Imāla*. Wien, 1876.
- Guest, A. R. A Review of "Spoken Arabic of Egypt." *JRAS*, 1902, pp. 444-461.
- *Harder, Ernst. *Arabische Konversations-Grammatik mit besonderer Berücksichtigung der Schriftsprache*. Heidelberg, 1898.
- *Houdas, O. *Précis de grammaire arabe. Étude de l'arabe régulier et de l'arabe vulgaire*. Paris, 1897.
- Huart, Clément. Notes sur quelques expressions du dialecte arabe de Damas. *JA*, 1883, 8^e sér., vol. 1, pp. 48-82.
- Jayakar, A. S. G. The O'mānee Dialect of Arabic. *JRAS*, 1889, N. S., vol. 21, pp. 649-687, 811-880.
- Kampffmeyer, G. Beiträge zur Dialectologie des Arabischen. *WZKM*, 1899, vol. 13, pp. 1-34, 227-250.
- *Kampffmeyer, G. Die arabische Verbalpartikel *b* (*m*). Marburg, 1900.
- Lane, E. W. Ueber die Aussprache der arabischen Vocale und die Betonung der arabischen Wörter. *ZDMG*, 1850, vol. 4, pp. 171-186. *Lane Aussprache*.
- Lansing, J. G. *An Arabic Manual*. 2nd ed. New York, 1891.
- *Lerchundi, Fr. José. *Rudimentos del Arabe vulgar que se habla en el imperio de Marruecos*. 2nd ed. Tánger, 1889.
- *Marie-Bernard. *Méthode d'arabe parlé (idiome du Sénégal)*. Paris, 1893.
- *Meakin, J. E. Budgett. *An Introduction to the Arabic of Morocco*. London, 1891.
- *Nallino, Carlo Alfonso. *L'Arabo parlato in Egitto. Grammatica, dialoghi e raccolta di circa 6000 vocabuli*. Milano, 1900.
- Newman, Francis W. *A Handbook of Modern Arabic, consisting of a Practical Grammar, with numerous examples, dialogues, and newspaper extracts; in a European type*. London, 1866.
- Nöldeke, Th. Ueber einen arabischen Dialect. *WZKM*, 1895, vol. 9, pp. 1-25.
- Oussani, Gabriel. The Arabic Dialect of Baghdād. *JAOS*, 1901, vol. 22, 1st half, pp. 97-114.

- Palmer, E. H. *The Arabic Manual. Comprising a Condensed Grammar of both the Classical and Modern Arabic.* London, 1881. *Palmer Manual.*
- Palmer, E. H. *A Grammar of the Arabic Language.* London, 1874.
- Praetorius, Franz. Ueber den arabischen Dialekt von Zanzibar. ZDMG, 1880, vol. 34, pp. 217-231.
- *Reinhardt, C. Ein arab. Dialekt gesprochen in 'Omān und Zanzibar. Berlin, 1894.
- Rogers, E. T. Dialects of Colloquial Arabic. JRAS, 1879, N. S., vol. 11, pp. 365-379.
- Sabbāg, Miḥā'il. Grammatik der arabischen Umgangssprache in Syrien und Aegypten. Nach der Münchener Handschrift herausgegeben von H. Thorbecke. Strassburg, 1886.
- *Sapeto, Giuseppe. Grammatica arabica vulgare, ad uso delle scuole tecniche. 2 ediz. Firenze, 1885.
- Seidel, A. Praktisches Lehrbuch der arabischen Umgangssprache syrischen Dialekts. Wien, 1894. *Seidel Lehrbuch.*
- *Seidel, A. Praktisches Handbuch der arabischen Umgangssprache ägyptischen Dialekts. Berlin, 1894. *Seidel Handbuch.*
- Socin, Albert. Die arabischen Eigennamen in Algier. ZDMG, 1899, vol. 53, pp. 471-500. *Socin Eigennamen.*
- Socin, Albert. Arabische Grammatik. Paradigmen, Litteratur, Übungsstücke, und Glossar. Berlin, 1894. *Socin Gram.*
- Socin, Albert. Bemerkungen zum neuarabischen Tartuffe. ZDMG, 1892, vol. 46, pp. 330-398. *Socin Tartuffe.*
- Spitta-Bey, Wilhelm. Grammatik des arabischen Vulgärdialectes von Aegypten. Leipzig, 1880.
- Stumme, Hans. Grammatik des tunisischen Arabisch. Leipzig, 1896. *Stumme Gram.*
- el-Tantavy, Le Scheikh Mouhammad Ayyad. Traité de la langue arabe vulgaire. Leipsic, 1848.
- *Tien, Anton. Manual of Colloquial Arabic, comprising practical rules for learning the language, vocabulary, dialogue, letters, and idioms, etc., in English and Arabic. London, 1885.
- Toy, C. H. The Semitic Vowel α . AJPhilol, 1881, vol. 2, pp. 446-457.
- Toy, C. H. On some phonetic peculiarities of Cairo Arabic. JAOS, vol. 14, pp. cxii-cxiv. *Toy Cairo Arabic.*

- Vollers, Karl. Beiträge zur Kenntniss der lebenden arabischen Sprache in Aegypten. ZDMG, 1887, vol. 41, pp. 365-402; 1896, vol. 50, pp. 607-657; 1897, vol. 51, pp. 343-364. *Vollers Beiträge.*
- Vollers, K. Lehrbuch der ägypto-arabischen Umgangssprache. Kairo, 1890. *Vollers Lehrbuch.*
- *Vollers, Karl. The modern Egyptian dialect of Arabic: a grammar, with exercises, reading lessons, etc. Translated from the German by F. C. Burkitt. Cambridge, 1895. *Vollers Burkitt.*
- Wallin, G. A. Bemerkungen über die Sprache der Beduinen. ZDMG, 1858, vol. 12, pp. 666-675. *Wallin Bemerkungen.*
- Wallin, G. A. Probe aus einer Anthologie neuarabischer Gesänge, in der Wüste gesammelt. ZDMG, 1851, vol. 5, pp. 1-23; 1852, vol. 6, pp. 190-218, 369-378. *Wallin Probe.*
- Wallin, G. A. Ueber die Laute des Arabischen und ihre Bezeichnung. ZDMG, 1855, vol. 9, pp. 1-69; 1858, vol. 12, pp. 599-665. *Wallin Laute.*
- Williams, Talcott. The spoken Arabic of North Morocco. BA, 1898, vol. 3, pp. 561-587. A bibliography of 22 works on the Arabic of Morocco is appended.
- *Willmore, S. Selden. The spoken Arabic of Egypt. London, 1901.

III. SPECIAL ARTICLES ON TRANSLITERATION.

- *Barb, H. A. Die Transcription des arabischen Alphabetes. Wien, 1860.
- Brockhaus, Hermann. Die Transcription des Arabischen Alphabetes. ZDMG, 1863, vol. 17, pp. 441-478.
- X^{me} Congrès international des Orientalistes. Session de Genève. Rapport de la Commission de Transcription. Leide, 1894? A translation of this report is printed in JRAS, 1895, pp. 879-892.
- Haupt, Paul. Die semitischen Sprachlaute und ihre Umschrift. BA, 1889, vol. 1, pp. 249-267.
- Kuhn, E. und Schnorr von Carolsfeld, H. Die Transcription fremder Alphabeten. Vorschläge zur Lösung der Frage auf Grund des Genfer "Rapport de la commission de transcription" und mit Berücksichtigung von Bibliothekszwecken. Leipzig, 1897.

- Lepsius. Über die Arabischen Sprachlaute und deren Umschrift. Philologische und historische Abhandlungen der Königl. Akademie der Wissenschaften zu Berlin, 1861, pp. 97-152.
- Lyon, H. T. On a Proposed Method of Transliterating the Languages written in the Arabic Character. JRAS, 1890, N. S., vol. 22, pp. 631-638.
- *Monier-Williams, Sir M. The Transliteration of Oriental Languages. AQR, Oct. 1891.
- Newman, F. W. Arabic Transliteration. JRAS, 1891, N. S., vol. 23, pp. 340-343.
- Socin, Albert. Referat über die Transcriptionsfrage. ZDMG, 1895, vol. 49, pp. 180-183. *Socin Transcriptionsfrage.*
- Transliteration Committee, Report of the. JRAS, 1894, pp. (1)-(13).
- Transliteration. JRAS, 1896, pp. (1)-(12).

IV. TEXTS.

- al-Abšīhī, Aḥmad. كتاب المستطرف في كل فن مستظرف تأليف الامام الواحد العالم العلامة اللوذعي الفهامه الشيخ شهاب الدين احمد الابشيهي. 2 vols. Cairo, 1892. Proverbs are in vol. 1, pp. 25-37. *Must.*
- Agoub. Romances vulgaires des Arabes. JA, 1827, 1^e sér., vol. 10, pp. 257-264. (Translations only.)
- Barthélemy, A. Conte arabe dans l'idiome vulgaire de Syrie. JA, 1887, 8^e sér., vol. 10, pp. 260-339, 465-487. *Barthélemy Conte.*
- Barthélemy, L. Cent proverbes arabes. Recueillis en Syrie. RL, 1890, vol. 23, pp. 349-368. *Barthélemy Proverbes.*
- Bauer, L. Arabische Sprichwörter. Mitgetheilt in Jerusalem. ZDPV, 1899, vol. 21, pp. 129-148.
- Berchem, Max van. Conte arabe en dialecte égyptien. JA, 1889, 8^e sér., vol. 14, pp. 84-110.
- Bouriant, U. Chansons populaires arabes en dialecte du Caire, d'après les manuscrits d'un chanteur des rues. Paris, 1893.
- Burckhardt, John Lewis. Arabic Proverbs, or the Manners and Customs of the Modern Egyptians, illustrated from their Proverbial Sayings current at Cairo. London, 1830.

- Burton, Richard F. *Proverbia Communia Syriaca*. JRAS, 1871, N. S., vol. 5, pp. 338–366. Reprinted in *Unexplored Syria*. London, 1872, vol. 1, pp. 263–294.
- Christie, W. *Der Dialect der Landbevölkerung des mittleren Galiläa*. ZDPV, 1901, vol. 24, pp. 69–112.
- Dalman, Gustaf H. *Palästinischer Diwan*. Als Beitrag zur Volkskunde Palästinas gesammelt und mit Übersetzung und Melodien herausgegeben. Leipzig, 1901.
- *Delphin, G. *Recueil de textes pour l'étude de l'arabe parlé*. Paris, Alger, 1891.
- Dulac, H. *Contes arabes, en dialecte de la Haute-Égypte*. JA, 1885, 8^e sér., vol. 5, pp. 1–38.
- Dulac, H. *Quatre contes arabes en dialecte Cairote*. Mémoires de la Mission Archéologique Française au Caire, 1881–1884, Fasc. 1, pp. 55–112. *Dulac Quatre contes*.
- Einsler, Lydia. *Arabische Sprichwörter*. Gesammelt, übersetzt und erläutert . . . in Jerusalem. ZDPV, 1896, vol. 19, pp. 65–101.
- Erpenius, Thomas. *Grammatica Arabica*. Lugd. Batv., 1656. Pp. 45–64, *Sententiæ Arabicæ*; pp. 66–153, *Adagia Arabica*.
- *Fikrî, ʿAbd Ullah. *كتاب نظم الآل في الحكم الامثال للعالم سعادة عبد الله فكري باشا*. Cairo, 1308 H.
- *Fischer, A. *Marokkanische Sprichworte*. Mittheilungen aus dem Seminar für Orientalische Sprachen, 1898. *Westasiatische Studien*.
- Fitzner, R. *Sinnsprüche und Sprichworte der magribinischen Moslemin*. ZV, 1892, vol. 4, pp. 128–131. (In translation only.)
- Fleischer, H. L. *Ali's hundert Sprüche, arabisch und persisch paraphrasirt von Raschideddin Watwat, nebst einem doppelten Anhang arabischer Sprüche, herausgegeben, übersetzt und mit Anmerkungen begleitet*. Leipzig, 1837. *Ali's Sprüche*.
- Fleischer, H. L. *Neuarabische Volkslieder*. ZDMG, 1857, vol. 11, pp. 668–688. Reprinted in *Kleinere Schriften*, Leipzig, 1885–1888, vol. 3, pp. 402–424.
- Freytag, G. W. *امثال العرب*. *Arabum Proverbia vocalibus instruxit, latine vertit, commentario illustravit, et sumtibus suis edidit*. 3 vols. Bonnae, 1838–1843.

- Green, A. O. A Collection of Modern Arabic Stories, Ballads, Poems and Proverbs. London, 1893.
- Hartmann, Martin. Arabische Lieder aus Syrien. ZDMG, 1897, vol. 51, pp. 177-214. *Hartmann Lieder.*
- *Hartmann, Martin. Lieder der libyschen Wüste. Abhandlungen für die Kunde des Morgenlandes, vol. 11, p. 3. *Hartmann Lieder der Wüste.*
- Jessup, Henry Harris. The Women of the Arabs. New York, 1873.
- Jewett, James Richard. Some Arabic proverbs. JAOS, 1886, vol. 13, pp. cxxix-cxxxi. *Jewett (1).*
- Jewett, James Richard. Arabic Proverbs and Proverbial Phrases, collected, translated, and annotated. JAOS, 1893, vol. 15, pp. 28-120.
- *Kallius, Johannes Christianus. Arabum philosophia popularis sive sylloge nova proverbiorum a Jacobo Salomone Damasceno dictata exceptit et interpretatus est perillustis vir Fridericus Rostgaard. Edidit cum adnotationibus nonnullis . . . Kallius. Hafniae, 1764.
- كتاب تسلية القارى في مجموع الامثال. Beirut, 1863: *Tasliyyeh.*
- Landberg, le comte Carlo de. Bâsim le forgeron et Hârân er-Rachîd; texte arabe en dialecte d'Égypte et de Syrie, publié d'après les manuscrits de Leide, de Gotha et du Caire, et accompagné d'une traduction et d'un glossaire. Leyde, 1888. *Landberg Bâsim.*
- Landberg, le comte de. Études sur les dialectes de l'Arabie Méridionale. I. Hâdramoût. Leide, 1901. *Landberg Hâdramoût.*
- Landberg, Carlo. Proverbes et dictons du peuple arabe; matériaux pour servir à la connaissance des dialectes vulgaires. Leide, Paris, 1883.
- *Littmann, Enno. Arabische Schattenspiele. Berlin, 1902. *Littmann Schattenspiele.*
- Littmann, Enno. Ein arabisches Karagöz-Spiel. ZDMG, 1900, vol. 54, pp. 661-680. *Littmann Karagöz-Spiel.*
- Littmann, Enno. Eine neuarabische Posse aus Damascus. ZDMG, 1902, vol. 56, pp. 86-97. *Littmann Posse.*
- Littmann, Enno. Neuarabische Volkspoesie. Abhandlungen der Königlichen Gesellschaft der Wissenschaften zu Göttingen. Philologisch-historische Klasse, Neue Folge, vol. 5, No. 3. Berlin, 1902.

- Meidani. Meidanii proverbiorum arabicorum pars. Latine vertit et notis illustravit Henricus Albertus Schultens. (Edited by Nicol. Guil. Schroeder.) Lugd. Batav., 1795.
- Oestrup, J. Contes de Damas. Leyde, 1897.
- Quatremère. Proverbes arabes de Meidani. JA, 1837, 3^e sér., vol. 4, pp. 497-543; 1838, vol. 5, pp. 5-44, 209-258.
- Sachau. Arabische Volkslieder aus Mesopotamien. Philosophische und historische Abhandlungen der Königlichen Akademie der Wissenschaften zu Berlin, 1889, pp. 1-96.
- Sandreczki, C. Die maltesische Mundart. ZDMG, 1876, vol. 30, pp. 723-737; 1879, vol. 33, pp. 225-247.
- Sarkis, Ibrāhīm. كتاب الدرة اليتيمة في الامثال القديمة تأليف ابراهيم سرکيس اللبناني. Beirut, 1871.
- Scaliger, Josephus, et Erpenius, Thomas. كتاب الامثال. Proverbiorum arabicorum Centuriæ duæ, ab anonymo quodam Arabe collectæ et explicatæ: cum interpretatione Latina et Scholiis. Ed. sec. Lugd. Batav., 1623.
- Seidel, A. Arabische Sprichwörter aus Egypten. ZAOS, 1897, vol. 3, pp. 338-343.
- Seidel, A. Beiträge zur Kenntniss der tunisischen Volksliteratur. ZAOS, 1897, vol. 3, pp. 186-188, 268-271. *Seidel Beiträge.*
- esh-Shidjāk, Fāris. Eine neuarabische Kaṣīde. Translated by Fleischer. ZDMG, 1851, vol. 5, pp. 249-257.
- Snouck Hurgronje, C. Mekkanische Sprichwörter und Redensarten. Haag, 1886.
- Socin, Albert. Arabische Sprichwörter und Redensarten, gesammelt und erklärt. Tübingen, 1878. Contains proverbs 1-574; proverbs 575-800 are in Der arabische Dialekt von Mōsul und Mārdīn. ZDMG, 1883, vol. 37, pp. 188-222.
- Socin, Albert. Der arabische Dialekt von Mōsul und Mārdīn. ZDMG, 1882, vol. 36, pp. 1-53, 238-277; 1883, vol. 37, pp. 188-222. *Socin Mōsul.* (Refers only to first two articles; the third is classed with Arabische Sprichwörter, referred to as *Socin.*)
- Socin, Albert, und Stumme, Hans. Der arabische Dialekt der Houwāra des Wād Sūs in Marokko. Leipzig, 1894. APCSGW, vol. 15, No. 1. *Socin Houwāra.*

- Socin, Albert, und Stumme, Hans. Ein arabischer Piüt. ZDMG, 1894, vol. 48, pp. 22-38. *Socin Piüt.*
- Socin, Albert. Diwan aus Centralarabien. Gesammelt, übersetzt und erläutert. Herausgegeben von Hans Stumme. Leipzig, 1900. APCSGW, vol. 19, No. 1. *Socin Diwan.*
- Socin, Albert. Zum arabischen Dialekt von Marokko. APCSGW, 1894, vol. 14, pp. 151-203. *Socin Marokko.*
- Sonneck, C. Six chansons arabes en dialecte Maghrébin, publiées, traduites, et annotées. JA, 1899, 9^e sér., vol. 13, pp. 471-520; vol. 14, pp. 121-156, 223-257.
- Spitta-Bey, Guillaume. Contes arabes modernes. Leide, Paris, 1883. *Spitta Contes.*
- Spitta-Bey, Wilhelm. Grammatik des arabischen Vulgärdialectes von Aegypten. Leipzig, 1880. pp. 441-488, stories; 489-493, songs; 494-516, proverbs.
- Stumme, Hans. Tunisische Märchen und Gedichte. Leipzig, 1893. *Stumme Tun. Märchen.*
- Stumme, Hans. Märchen und Gedichte aus der Stadt Tripolis in Nordafrika. Leipzig, 1898. *Stumme Märchen.*
- Stumme, Hans. Neue tunisische Sammlungen. Kinderlieder, Strassenlieder, Auszählreime, Rätsel, 'Arôbis, Geschichten u. s. w. Berlin, 1896. *Stumme Neue Samml.*
- Stumme, Hans. Tripolitanisch-tunisische Beduinenlieder. Leipzig, 1894. *Stumme Bed.*
- Stumme, Hans. Chants des Bédouins de Tripoli et de la Tunisie. Traduits par Adrien Wagnon. Paris, 1894. (A translation, without the Arabic texts, of *Stumme Bed.*) *Stumme Chants.*
- Tallqvist, Knut L. Arabische Sprichwörter und Spiele. Helsingfors, 1897.
- Vassalli, Michelantonio. Motti, aforismi, e proverbii maltesi; raccolti, interpretati, e di note esplicative e filologiche corredati. Malta, 1828.
- Vollers, Karl. Der neuarabische Tartuffe. ZDMG, 1891, vol. 45, pp. 36-96.
- Wetzstein, I. G. Sprachliches aus den Zeltlagern der syrischen Wüste. ZDMG, 1868, vol. 22, pp. 69-194.
- *Yacoub Artin Pacha. Contes populaires inédits de la Vallée du Nil, traduits de l'arabe parlé. Paris, 1895.

SYRIAN SONGS, PROVERBS, AND STORIES.

WEDDING SONGS.¹

All of the wedding and funeral songs which I collected were sung by women.

Songs in honor of the bride. These fall naturally into three groups: (a) Those sung before she leaves her father's house; (b) Those sung while she is going to the bridegroom's house; (c) Those sung after her entrance to the bridegroom's house.

(a) Before leaving her father's house.

1.

ايها قالوا عندك طويله قلت الرمح بالعسكر
ايها قالوا عندك صفرا قلت الشمع بالمسكب
ايها قالوا عندك بيضا قلت الياسمين ابيض

ايها قالوا عندك سمرا قلت احلى من السكر لي لي لي لي

ēha ḵālū zannik ṭawīlī ḵilt ir-rumḥ bil-askar

ēha ḵālū zannik ṣṣfra ḵilt iṣ-šmaṣ bil-meskeb

ēha ḵālū zannik baiḍa ḵilt il-yāsmīn abyāḍ

ēha ḵālū zannik samra ḵilt aḥla min is-sukkar li li li li.

They said that you were (lit. concerning you) tall; I said, The lance among the soldiers;

They said that you were pale; I said, Wax in the mould;

They said that you were white; I said, The jasmine is white;

They said that you were brown; I said, Sweeter than sugar.

The exclamation **ايها** at the beginning of each verse is variously pronounced *ēha*, *aīha*, or *īha*; Dalman has *awīha*. At the end of each song, there is a rapid repetition of the syllable *li* in a very high pitch. These shrill cries of the women are called the **زلاغيط** *zalāḡīt*; singular, **زلاغيطة** *zalāḡūṭa*.

¹ For a brief description of the wedding customs, see Dalman p. 184 ff.

2.

ايها عيونك السود خلّتنني انا غني
ايها وحاجبينك سبيوا عرق الحياه مّني
ايها كنت نايمه عزّ النوم متهنّيه
ايها اجى خيالك على بالي وجنّني لي لي لي لي

ēha sayānīk is-sūd ḥalltīnī ana ḡannī
ēha ū-ḥājbinīk sibū ā rōrk il-ḥayā minnī
ēha kunt nāyimi zōzz in-nōm mithennīyī
ēha ija ḥiyālīk zala bālī ū-jennennī lī lī lī lī.

Your black eyes made me sing,
And your two eyebrows captured the essence of my life
from me;
I was sleeping happily in my deep slumber;
Your image came on my thoughts, and maddened me.

Cf. Littmann p. 61, No. 2.

3.

ايها بياضك بياض الورقه
ايها حمرة خدودك خلقه
ايها يا سعادة اللي بياخدك
ايها يا شاطره يا لبقة لي لي لي لي لي

ēha bayāḍīk bayāḍ il-warrakka
ēha ḥamrīt ḥaddādīk ḥalkka
ēha yā saʿādīt illī byāḥḍīk
ēha yā šāṭra yā libka lī lī lī lī.

Your fairness is the fairness of paper ;
The redness of your cheeks is natural.
Oh the happiness of him who will take you,
Oh clever and elegant one!

The ʿ of سعادة is pronounced as part of the following
word اللي.

Cf. Littmann p. 21, No. 64.

4.

ايها بياضك بياض المرمـر
 ايها شعرك فتايل عنبر
 ايها الك شامة عا راس خدك
 ايها سودا وما بتتغبّر لي لي لي لي

cha bayādlik bayād il-marmar
cha šazrik fetāyil zanbar
cha ilik šāmi zā rās ḥaddlik
cha sanda ū-mā btitgbbor li li li li.

Your fairness is the fairness of marble;
 Your hair is braids of ambergris;
 You have a mole on the upper part of your cheek;
 It is black, and will not become dust-colored.

لك for the classical لك. عا for على. شامة: The Syrians regard a mole as a mark of beauty, particularly if there are hairs growing from it.

5.

ايها طلّت من طواقـيها
 ايها لاحت بتراكيها
 ايها يا بيها جيب الشمعات
 ايها للعروس تا نجليها لي لي لي لي

cha ṭallit min ṭawākiha *cha lāḥit bi-trākiha*
cha yā bēha jīb iṣ-šemasāt *cha lil-zarās tā niḡliha li li li li.*

She looked from her windows;
 She appeared with her Turkish ear-rings.
 Oh her father, bring the candles
 For the bride, that we may escort her (in her wedding-march).

Before leaving her father's house, the bride, holding a candle in each hand, and supported by old women, walks slowly back and forth three times through the length of the room. طَلَّتْ for اَطَلَّتْ. حَتَّى is used in place of the classical اَطَلَّتْ.

6.

ايها عروسي ودينا سلام ليكي
ايها سليتناك دهب تليف على ايديكي
ايها مقدر الماز يليف على جبينك
ايها غيبتتي القمر من بين عينيك لي لي لي لي

éha zurāsī waddēna salām lēkī
éha slētātik deheb tlik zaʿidēkī
éha mḡnddar il-māz yelīk zaʿejbīnik
éha ḡaiyēbtī il-qamr min bēn zainēkī lī lī lī lī.

My bride, we have sent greeting to you ;
Your bracelets of gold befit your hands ;
The circlet of diamonds befits your forehead ;
You have caused the moon to disappear (by the
radiance of the diamonds) between your eyes.

ejbīnik for *jebīnik*. In regard to this pronunciation, Professor Torrey writes: "In a word of two or more syllables, beginning with a short open syllable, the first vowel sound is often transposed, so as to stand before the first consonant, instead of after it." Thus we have *mlīh* or *emlīh*, *ketīr* or *ektīr*, etc.

7.

ايها الله معك الله معك
ايها كتر البكي ما بينفعك
ايها ان كان مسمار في بيت ابوكي
ايها اقبعيه وخديه معك لي لي لي لي

ēha vlla mazik vlla mazik

ēha kutr il-bikī mā byinfuzik

ēha in kām mismār fī bēt abākī

ēha ōḡbazih ū-ḡadīh mazik lī lī lī lī.

God be with you, God be with you,

Much weeping will not profit you;

If there is a nail in the house of your father,

Draw it out, and take it with you.

The second half of this song means that on this great occasion of her life, the bride's father will allow her to take anything she wishes from his house, even to the very nails.

8.

ايها يا عروس قومي لنسير فيكي

ايها عنا علالي مثل علاليكي

ايها حماك حبيها وعزيها

ايها اعملها بدال امك تربيكي لي لي لي

ēha yā ʿarūs qāmī lnsīr fīkī

ēha ʿanna ʿalālī mīl ʿalālīkī

ēha ḡammātīk ḡebbīha ū-ʿizzīha

ēha ʿasmīha biddāl immīk trabbīkī lī lī lī lī.

Rise, oh bride, let us escort you ;

We have upper chambers like your upper chambers ;

Love and respect your mother-in-law ;

Make her, in your mother's place, train you.

عندنا for عنا. This contraction is common in the Lebauon and in the towns. To the south, particularly between Karak and Petra, I have heard the pronunciation *ʿandana*. This use of *ʿ* with the first person of the imperfect with the meaning "let me," "let us," is comparatively rare. More frequent is the use of the verb *خلي*. The above form would be *خلينا نسير*.

Cf. Dalman p. 212. In place of *lnsīr*, Dalman has *lanzūr*.

(b) Song in the bride's honor, sung as she goes to the bridegroom's house.

9.

ايها عروشنا طالعه من دار ابوها
ايها يا عروس لتي ديال فسطانك
ايها مال النخل لمن شاف قامتها
ايها فتمح الورد من راس الطراييني لي لي لي لي

ēha zarāšna ṭālza min dār abāha

ēha yā zarāš limmī dīyāl fustānik

ēha māl in-nḥl limman šāf kāmūtha

ēha fettaḥ il-ward min rās it-trābīnī lī lī lī lī.

Our bride is ascending from the mansion of her father.

Oh bride, raise the train of your dress.

The palm bent when it saw her figure ;

The roses opened from the ends of the branches.

(c) Songs in the bride's honor after her entrance to the bridegroom's house.

10.

ايها مين قال عنك سمرا يا طلعة البدر
ايها يا سمس مقشور يا عسل شهد
ايها انا لحط لك ضهري لقطّعتك النهري
ايها يا حبيبة قلبي ويا كنة الدهر لي لي لي لي لي

ēha min qāl zanṣik smra yā ṭlzat il-bedrī

ēha yā simsum maḳšār yā zasel šhdī

ēha ana lehṭṭ lik ḍḥeri likṭṭazōk in-nḥrī

ēha yā ḥabībet ḵnlbī ū-yā kinnet id-ḍḥrī lī lī lī lī.

Who said that you are brown, oh face of the full moon,

Oh peeled sesame, oh honey-comb?

Let me put my back for you, let me take you across the river.

Oh beloved of my heart, oh daughter-in-law forever.

11.

ايها دق لك طبول الفرع من دخلتك لباب الدار
ايها قتح لك الورد والنسرين والازهار
ايها بخورنا زعق وطرياتنا تشعل نار
ايها سلم تم اللي عليكي شار لي لي لي لي

ēha dōkē lik ṭobāl il-furūḥ min daḥultik li-bāb id-dār
ēha fettāḥlik il-ward win-nisrīn wil-azhār
ēha bñḥārna zarak ū-traiyātna tššil nār
ēha sellim tinnm illi zalēki šār li li li li.

The drums of happiness played for you since your entrance to
the door of the mansion;
The roses and the white roses and the flowers opened
for you;
Our incense burned high, and our chandelier will blaze with fire;
(God) give peace to the mouth which advised you.

ثريانا for طرياتنا.

12.

ايها اهلا وسهلا بالحلوة اليوم ضيفتنا
ايها اهلا وسهلا بالحلوة اليوم شرفتنا
ايها كنتي غريبة واليوم صرتي كنتنا
ايها بشرت فيكي يا حبيبة كل عيلتنا لي لي لي لي

ēha āhel' au-sēhela bil-heḥwi il-yōm ḏaifitna
ēha āhel' au-sēhela bil-heḥwi il-yōm šarrnfitna
ēha kunti ġprībi wil-yōm šprtī kinnitna
ēha bešsert fiki yā ḥabībit kill zailitna li li li li.

Welcome to the beautiful one, to-day she is our guest;
Welcome to the beautiful one, to-day she has honored us.
You were a stranger and to-day you have become our daughter-in-law;
I have given the good news of you, oh beloved of all
our family.

After the letters ح, خ, ص, ض, ط, ظ, ع, غ, and ق, ك is generally pronounced *ak*. To this rule, however, there are many exceptions. There are differences according to locality: in Beirût and its vicinity صيف and ضيف are pronounced *ṣēf* and *ḍēf*; in the Lebanon, *ṣaif* and *ḍaif*. هالك (contraction of هكذا) in Beirût is *hēk*, in Northern Lebanon, *haik*.

13.

ايها يا بيضة يا غضة

ايها يا سمكة في البحر تلعب بسناسل فضة

ايها حطينا لابوكي من المال تا يرضي

ايها اصلحي بينا ما عاشت البغضة لي لي لي لي

ēha yā baidū yā ḡuḍḍa

ēha yā semeki f'īl-baḥr tilsab bi-sināsīl fuḍḍa

ēha ḥuṭṭēna lubākī min il-māl tā yōrḍa

ēha ūṣellī bēnna ma ašīt il-buḡḍa lī lī lī lī.

Oh fair, oh fresh one,

Oh fish playing in the sea among chains of silver;

We paid the money to your father, so that he should be satisfied;

Make peace between us; may the hate not survive.

Cf. Dalman p. 264.

Songs in honor of the bridegroom.

14.

ايها شوها العريس اللي حبوه بيت حماه

ايها كبيرهم وزغيرهم وقعوا بهواه

ايها قال العريس انا حبيتهم اكثر

ايها نزلوا على قلبي احلى من السكر لي لي لي لي

ēha šū hel-zarīs illī ḥebbāh bēt ḥmāh

ēha kebīrhum ū-egḡīrhum waḡkazū bi-ḥāwāh

ēha ḥāl il-zarīs ana ḥabbēthum aktar

ēha nizlū ʿala ḥalbi aḥla min is-sukkar lī lī lī lī.

What bridegroom is this, whom the family of the mother-in-law loved ?

Their eldest and their youngest fell in love with him.

The bridegroom said, "I loved them more;

They made an impression (lit. descended) on my heart
sweeter than sugar."

for the classical *العروس* *for* *زغيرهم* *for* *ها العريس* *صغيرهم*.

15.

ايها حلت الصلا حلت الصلا

ايها وارتفعت النجمة فوق بواب العليا

ايها يا مين يبشّر ميمته

ايها تكلل عريسنا اكليل الهنا لي لي لي لي

cha ḥallit is-ṣṣla ḥallit is-ṣṣla

cha wirtefazit in-nejmi fók buwāb il-ʔalya

cha yā min yebēššir mēmtū

cha tekallēl ʔarīsna eklīl il-hena lī lī lī lī.

The service is finished, the service is finished,

And the star has risen above the doors of Heaven.

Oh who will give his mother the good news ?

Our bridegroom has been crowned with the crown
of happiness.

اميّه *for* *صلاه* *ميمته* *for* the diminutive *اميّه*. The verb
تكلل has come to mean simply "to be married" (see Wortabet).

Miscellaneous songs at weddings.

16.

Song to the bridegroom's family.

ايها عصفور عا الدايه بلبل يترغل له

ايها اخدين بنات الاصيل الله يسهلهم

ايها انا لروح للسلطان عبد الحميد واقول له

ايها لحظه من عروستنا بتسوى عسكر كته لي لي لي لي

ēha zaṣfār zād-dālyi bilbul yitmǧillū
ēha ilḥādīn bināt il-aṣḥyil ulla yesehhūllum
ēha ana lerālī lis-sultān zabd il-ḥamīd ū-killū
ēha lwhāza min zarūsītna btiswa zaskarak killū lī lī lī lī.

A bird on the vine, a nightingale will sing for him;
 (You are) taking the daughters of the nobles, may God
 help them.

Let me go to the Sultān Zabd il-Ḥamīd, and say to him,
 "A glance 'from our bride is worth the whole of your
 army."

يترغل له: the root *رغل* seems to be derived from the classical form *رغد*, which has the same meaning. When a pronoun occurs with the preposition *ل*, the resulting word is pronounced as though it were a part of the preceding verb; in the present case this has resulted in pronouncing the two words in such a way that the *غ* is pronounced without the *šedda*, which would regularly be found in this form of the verb. *killū*: in the vernacular, the *l* of the first person singular of the imperfect is often omitted.

Cf. Dalman p. 212, Littmann p. 61, No. 8.

17.

Song for the priest.

ايها يا خورينا يا لابس
 ايها يا سكر اليابس
 ايها يا معبد الصبيان
 ايها يا مكلد العرايس لي لي لي

ēha yā ḥūrīna yā lābis *ēha yā sukkar il-yābis*
ēha yā mazammid is-ṣubyān *ēha yā meklūl il-zarāyis lī lī lī.*

Oh our priest, oh well-dressed one, Oh dried sugar;
 Oh baptizer of the boys, Oh marrier of the brides!

Cf. Littmann p. 22, No. 85.

18.

A girl's song for her four brothers.

ايها اخوتي اربعة اربعة يا ربّي خليهم
ايها يلعبوا بالسيف والترس قدام باب علايهم
ايها اطلّ من الشباك امهم وتناديهم
ايها وتصرخ بالصوت يا ربّي خليهم لي لي لي لي

ēha aḥwātī arbaz arbaz yā rbbī ḥllīhum
ēha yilʿabū bis-sēf wit-tōrs qaddām bāb ʿalālihum
ēha iṭṭall min iṣ-šibāk amhum witnādīhum
ēha ū-tiṣrūḥ biṣ-ṣawt yā rbbī ḥllīhum lī lī lī lī.

My brothers are four, four, oh Lord, preserve them;

They play with the sword and the shield before the door
of their upper chambers.

Their mother looks from the window and calls them,

And cries out, Oh Lord, preserve them.

تطلّ for اطلّ. Cf. Littmann p. 22, No. 77.

19.

A girl's song for her small brother.

ايها خي الزغير دراع الجوخ بيلمته
ايها اجي ورد الجوري لخدمته وشمة
ايها سموا يا بنات سموا
ايها تعلموا يا شباب لعب الجريد مته لي لي لي لي

ēha ḥaiyī iz-zgīr drāz ij-jūḥ bilimmū
ēha ija ward ij-jārī li-ḥōdemtu ū-šemmū
ēha semmū yā bināt semmū
ēha tazallemū yā šebāb lūzb ij-jerīd minnū lī lī lī lī.

A *drāz* of cloth will cover my small brother;
The roses of Bengal came to his service, and he smelled
them.

Pronounce the name of God, oh maidens, pronounce the name
of God.

Learn from him, oh youths, the play of the sticks.

A *drāz* is about 26 inches. ستر: to pronounce the name of
God is to guard against the influence of the Evil Eye. Cf.
Dalman p. 186. لعب الجريد: a game in which the players
throw short light spears at each other. Sometimes played on
horseback.

20.

A girl's song for her two brothers.

ايها اخوتي تنين ملى تنين
ايها يا حبة الدلولو على الجبهتين
ايها لى راحوا لعند افنديهم وحكوا ها الكلمتين
ايها تغامزوا الحكم وقالوا ها الشباب من اين لي لي لي

ēha aḥūtī tnēn millī tnēn

ēha yā ḥabbī il-lāḥū zalaḥ-jibhetēn

ēha linna rāḥū laẓnūl efendihum ū-ḥakū hel-kilmētēn

ēha teḡāmazū il-ḥekkām ū-ḥālū heš-šebāb mnēn lī lī lī.

My brothers are two; what two!

Oh pearl on the two foreheads!

When they went to their Effendi and spoke these few words,
The governors exchanged looks, and said, "Whence these
young men"?

21.

Song for a young man present at a wedding.

ايها قولوا يا ناس كلکم قولوا
ايها شو ها الشاب الطريف ومزينه طوله
ايها تمه خاتم دهب محبوك بلولو
ايها عقبال امه وحياته يزلغطوا له لي لي لي لي

ēha kālū yā nās killikum kālū
ēha šū heš-šebb iz-zurif ū-nizēnū tālū
ēha timmū hātīm deheb mahbūk bi-lālū
ēha ʔakbāl immū ū-ḥayyātū ʔiznūjūtālū lī lī lī lī.

Say, oh people, all of you say,

Who is this handsome young man, whose ornament is his
 height;

His mouth is a ring of gold set with pearls.

I hope that his mother and his sisters will sing for him.

(cf. Littmann p. 18, No. 39; p. 63, No. 11.)

22.

Song for a small boy named ʔādīl.

ايها عادل زغير عا بسط الحرير يمشي
 ايها كفّه حنّا صبيعه زبد محشي
 ايها سألت ربّ السماء والواحد العرشي
 ايها كان القمر بالسماء شو نزلّه يمشي لي لي لي لي

ēha ʔādīl ʔnījwīyūr ʔā bust il-ḥarīr yimšī
ēha keffū mahanna ṣnbīzū zebed meḥšī
ēha se'elt rubb is-semā' wil-wāḥid il-ʔaršī
ēha kān il-qamr bis-semā' šū nézzelū yimšī lī lī lī lī.

ʔādīl is small, and he walks on carpets of silk;

His palms are colored with henna, and his fingers are
 smeared with ointment.

I asked the Lord of Heaven and the Enthroned One (lit. the one
 of the throne);

“The moon was in the heavens, what brought it down to
 walk?”

Henna is put on the hands as a sign of rejoicing.

23.

Song for the guests while food is being served.

ايها صحتين وحمّة ايها اربع عوافي معها
 ايها اربع غراير سمس ايها على كلّ حبه حمّة لي لي لي لي

ēha ṣaḥlētēn ū-ṣaḥḥa ēha arbaš zaurāfi mazha
ēha arbaš ḡrāyir samsan ēha zala kill ḥabbī ṣaḥḥa lī lī lī lī.

A double health and a health, And four healths with it;
 Four sacks of sesame, For every grain a health!

غراير: 1 ḡrāri = 12 midds, or 216 litres.

(Cf. Jessup p. 329, Littmann p. 23, No. 95.

24.

Song for a young man.

ايها يا خواجه بطرس يا سيفين يوم الحرب
 ايها يا شمع مكّة وضو القمر عا الدرب
 ايها باعت لك السلطان يا سميع القلب
 ايها اقتل واشنق وعلّق المشنقة عا الدرب لي لي لي لي
ēha yā ḥwāja buṭrus yā sāfēn yōm il-ḥarb
ēha yā šemaz mekki ū-ḍaw il-qamr ʿād-derb
ēha bāzūtāk is-sultān yā sāmīʿ il-qalb
ēha ʾiktul wišnūq ū-salliq il-mešnaqa zād-derb lī lī lī lī.

Oh Ḥwāja Buṭrus, oh two swords in the day of war,

Oh candles of Mekka, and light of the moon on the road!

The Sultān is sending (word) to you, oh upright of heart,

"Kill and hang and erect gallows on the road."

The title خواجه is applied only to a man who is a Christian.

FUNERAL SONGS.¹

25.

Song for a young unmarried woman.

حملت ستّ الصبايا حملت بدّها تروح
 حملت من دار ابوها والغطا الابيض يلوح
 غراب البين اجى وراها قال بلاها ما بروح
 يا بيها حلوّ عليها بنتك ما تخلّيها تروح
 وحيّة بيّ عا الدار ما بقى لي رجوع 5

¹ See Dalman p. 316.

<i>ḥammelit sitt iṣ-ṣpāya</i>	<i>ḥammelit biddha trāḥ</i>
<i>ḥammelit min dār abūha</i>	<i>wil-ḡuṭa il-abyaḍ ḡilāḥ</i>
<i>ḡwraḥ il-bēn ija werāha</i>	<i>ḡāl belāha ma brāḥ</i>
<i>yā bēha ḥlāf zālēha</i>	<i>bintak ma tḥallīha trāḥ</i>
<i>wā-hayāt bēyī . . .</i>	<i>sā'd-dār ma buḡdli rejūṭ. 5</i>

The princess of the maidens is ready (lit. has packed);

ready and she wishes to go;

Ready (to go) from the mansion of her father,
and the white veil gleams (about her).

The Raven of Death came before her,
he said, "Without her I shall not depart."

Oh her father, swear for her,
that you will not (lit. do not) let your daughter go.

"By the life of my father,
for me there will be no return to the mansion." 5

ست: in the translation, I have given the original meaning of "princess," rather than the ordinary meaning of "lady."
احلف for حلف.

26.

Song for a young woman.

على آيش بندبك يا نعنوعتي	تحت فيّ الجوز بضو القمر
كيف بندبك وبيك غايب	والشمع بجيبته وما عطاني خبر
<i>talēš bindbik yā nawnūṭi</i>	<i>taḥt fēy ij-jōz bi-ḡau il-kumūr</i>
<i>kif bindbik ū-bēyik ḡāyib</i>	<i>wiṣ-ṣemaz bi-jēbtū ū-mā ẓatānī</i>
	<i>ḥabbūr.</i>

Why must I mourn you, oh my delicate one,
under the shade of the walnut-tree, in the light of the moon?
How shall I mourn you and your father absent;
and the candles are in his pocket, and he gave me no word.

الشمع: in the vernacular, both شمع and شمعات are used for the plural. In funeral songs, a girl is often likened to a bride. For the use of the candles in this connection, see note to No. 5.

27.

Song for a married woman.

يا ست ساره يا وردة مغضه يا كوكب بقنديل فضه
يا جرجي سرع للحكيم جيبه الاخوه بفراقك ما بترضى
يا ست ساره يا سكر نباتي يا قمع الزبد مع البنات
يا ست ساره يا غبنك تموتي متلك ما تجيب الوالدات

yâ sitt sâra yâ wördi mǧuḏḏa
yâ kaukeb bi-ḡandīl fuḏḏa
yâ jörji sraḥ lil-ḡakīm jībū
il-öḡwī bi-fḡāḡik ma btörḏa
yâ sitt sâra yâ sukkar nebātī
yâ ḡumiz iz-zebed maz il-binātī
yâ sitt sâra yâ ḡubnik tmātī
mitlik ma tǧīb il-wāldātī.

Oh Sitt Sâra, oh fresh rose,
oh star in a silver lamp!
Oh Jörji, hasten to the doctor, and bring him;
the brothers will not consent to your departure.
Oh Sitt Sâra, oh sugar-candy,
oh cruse of perfume among the maidens;
Oh Sitt Sâra, oh the affliction for you to die!
The mothers will bear no more like you.

ست : see note to No. 25. اسرع for سرع.

28.

Song for a married woman, who died in childbirth.

تأبته طالعه بطقمها الكشميري
لابسه الحاتم بايد اليمين
طالبة ابوها بدّها تقشعه
خايفه من الموت من حال التقييل

واشرق يا قمر من فوق حارتها
شف لي ها العروس وشو سخونتها
شف لي يا قمر ان كانها طابت
وان كان ماتت يا دَل ميمتها

tābtī tālra bi-tokmha il-kašmīrī
lābsi il-ḥātim bīd il-yāmīnī
tālbi abāha biddha tikšavū
ḥāyifi min il-mōt min ḥāl it-toḳilī
wiṣṣrik yā kumār min fōk ḥārūtha
šiflī hel-zarās ū-šū shūnūtha
šiflī yā kumār in kānha tābit
win kān mātīt yā dill mēmītha.

Tābtī is ascending in her Cashmere dress ;
wearing the ring on her right hand.
Seeking her father, she wishes to see him ;
she fears death, and the dismal (lit. heavy) state.
Rise, oh moon, over her house ;
see for me this bride, and what is her sickness ;
See for me, oh moon, whether she recovered ;
and if she died, oh the affliction of her mother!

29.

Song for a married woman.

حَلِّي بشعرك يا عروس حَلِّي
حَلِّي بشعرك يا مستنظرة الحَنِّي
حَلِّي بشعرك لأمك قولِي لها
يا أمي للموت ما حَلِّي
لَمِّي فساطينك حاج مددرة
يا مشيتك بالدار كرج وغندرة
يا مشيتك بالبيت سبح الخالقك
وبتوب صيني زائرة المقبرة

ḥellī bi-šazarik yā zarās ḥellī
ḥellī bi-šazarik yā mustānzira il-ḥennī
ḥellī bi-šazarik la-immik ḥūlīlha
y'imnī lil-mōt na ḥollī
limmī fšāṭṭinik ḥāḡ mūdāra
yā mešīṭik bil-dār karj ā-ḡmūdara
yā mešīṭik bil-bēt subḥ il-ḥāḡḡik
ā-bi-tōb sīnī zāira il-mukḡbara.

Loose your hair, oh bride, loose it,
 loose your hair, oh you who are expecting the henna ;
 Loose your hair, say to your mother,
 " Oh my mother, it is not time for death."
 Gather your dresses, better than that they should be scattered.
 Oh your walking in the mansion is dainty and elegant ;
 Oh your walking in the house is praise for your Creator,
 and in your dress from China you are visiting the cemetery.

30.

Song for an unmarried girl.

قومي يا بنتي قومي ما حلك لها النومه
 قومي واجهي بيك جايب لك سبع طقومه
 سبع طقومه من الجداد تلبسيهم عا العياد
 يا امها فكي الجداد شحي بنتك هون
kāmī yā bintī kāmī ma ḥallik li-hen-nōmī
kāmī wāḡḡhī bēyik jāyīblik sebaz ṭḡkāmī
sebaz ṭḡkāmī min ij-jedād tilbsihum zāl-zayād
yā immha fikkī il-ḡddād šahī bintik hōnī.

Rise, oh my daughter, rise, it is not time for this sleep ;
 rise, meet your father, who is bringing you seven dresses ;
 Seven new dresses, and you will wear them for the feasts.
 Oh her mother, take off the mourning, your daughter is
 here.

هون for هنا. Both pronunciations *hōn* and *hōnī* are com-
 mon.

31.

Song for a young woman named Lamîs.

يا قلوب الجوهرية	يا لميس يا صبية
شو بتريدي يا صبية	يقول البواب حيدي
شو بتريدي يا صبية	يقول البواب حيدي
على العياد اسوار بايدي	بريد ما رادوا الصبايا

*yâ lamîs yâ şubîyi
yekûl il-bâwâb hîdî
yekûl il-bâwâb hîdî
brîd mâ râdû is-sabâya*

*yâ klâb iz-jauherîyi
şû bitrîdî yâ şubîyi
şû bitrîdî yâ şubîyi
zâlâl-zayâd iswâr hîdî*

Oh Lamîs, oh young woman,
oh essence (lit. hearts) of the jewels.
The door-keeper will say, "Go away;
What do you wish, oh young woman?"
The door-keeper will say, "Go away;
What do you wish, oh young woman?"
"I wish what the young women desired,
for the feast-days, a bracelet on my hand."

32.

Song for a young woman named Tâbti.

سلامتك يا أمّ العيون الدبلانة	لبسك حرير وحارمك كتان
هادي تابته وخالقي اذا تبدلت	شبه القمر الهال بنيسان
سلامتك يا أمّ العيون اللوزية	لبسك حرير وحارمك وردية
هادي العروس وخالقي لو تبدلت	شبه القمر ولو هل بالصيفية

salâmtik yâ imm il-zayân id-diblâni

libsik harîr û-mhârmik kittâni

hêdî tâbti wa-hâlkî iza tbêddelit

şibi 'l-kumûr il-hâll bi-nîsâni

salâmtik yâ imm il-zayân il-lauzîyi

libsik harîr û-mhârmik wördîyi

hêdî'l-zarâs wa-hâlkî lau tbêddelit

şibi 'l-kumûr û-lau hall biş-şaiḫîyi.

Peace on you, oh mother of the languishing eyes;
 your dress is of silk, and your handkerchiefs are of
 linen.

This is Tâbti; by my Creator, if she is dressed,
 she will be like the moon appearing in April.

Peace on you, oh mother of the almond-shaped eyes;
 your dress is of silk, and your handkerchiefs are
 rose-colored.

This is the bride, and by my Creator, were she dressed,
 she would be like the moon, were it to appear in
 the summer.

سلامتك (lit. your peace) is the salutation used to a sick per-
 son, who answers, الله يسلّم عمرك or الله يسلّمك or simply
 سلّم عمرك.

33.

A second song for Tâbti.

يا تابتة شعرك مجعود بحياة بيك يا عروسي عودي
 وحياة بيّ ما بقيت بعاد درب المقابر للرجوع مقلوبه

yâ tâbti šazarik mejzûd biḥyât bêyik yâ zarāsî zûdî
wahyât bëyi ma baqit bazdawid derb il-maḡābir lir-rejʿaz maḡlābî.

Oh Tâbti, your hair is curled;
 by the life of your father, return, oh my bride.
 “By the life of my father, I cannot return;
 the road to the graves is impossible (lit. reversed)
 for returning.”

The next four songs were composed in memory of Ḥalîl Ḥair
 Vlla, who was a doctor in the British Army, and died in the
 Sudân.

34.

يا حكيم عا ستمبول ودينا للسلطان عبد الجيد ودينا
 للسلطان عبد الجيد وللسبعة يحوا هنّ فيك يعزونا
 [ملوك]

راح حكيم العساكر	صاح ديك العرش باكي
دشروها على البيادر	طلّعوا الحمرا لجموها
لدار بيّة ميّلوها	طلّعوا الحمرا لجموها
يسوقك والدكاكين	يا سودان خنتينا
مراكب رست عا المينا	يا بيّة لانقيهم
يلبّق لدرعانه	ضرب السيف كلّّه
عبيد يلعبوا بالسيف قدّامه	سيدني قاصد الحمرا لهرجها

<i>yā ḥakīm zā stambāl wadlāna</i>	<i>lis-sultān zabd il-mejīd wadlāna</i>
<i>lis-sultān zabd il-mejīd ā-lis-</i>	<i>yijū hinni fik yazzāna</i>
<i>sebaz mlāk</i>	
<i>ṣāḥ dīk il-zarṣ bākī</i>	<i>rāḥ ḥakīm il-sasākīr</i>
<i>ṭnllazū il-ḥamra lejammāha</i>	<i>deššerāha zalaʿl-biyādir</i>
<i>ṭnllazū il-ḥamra lejammāha</i>	<i>li-dār bēyā mēyeldāha</i>
<i>yā sūdān ḥintīna</i>	<i>bi-sūḥik wūd-dikkākin</i>
<i>yā bēyā lākīhum</i>	<i>mrākīb resit zāl-mīna</i>
<i>ḡarb is-sēf killū</i>	<i>yilbūk li-dīrzanū</i>
<i>sīdī kāṣid il-ḥamra li-herjha</i>	<i>zabūd yilzabū bis-sēf ḥndlāmū.</i>

Oh Doctor, we have sent to Constantinople,
to the Sultān Zabd il-Mejīd have we sent;
To the Sultān Zabd il-Mejīd and to the seven kings;
they will come, they will comfort us for you.
The cock of the heavens crew, weeping;
the doctor of the troops has gone.
Bring forth the bay mare, bridle her;
let her go to the threshing-floors.
Bring forth the bay mare, bridle her;
to the mansion of his father, take her.
Oh Sudān, you have mocked us,
in your market, and in your shops.
Oh his father, meet them,
the ships have anchored in the harbor.
The beating of the sword, all of it
befits his arms;
My lord wishes the bay mare to caracole.
Servants will play with the sword before him.

L. 2: هم for هين. L. 4: لجموها for الجموها.

35.

نصّ ساعه وقفوني
تا يجوا يودّعونني
ويحملوا عني المصائب
خاطرك يا امّي الحنونه

*yā rfāḥī hemelānī
tā yijū kull il-kprāyib
tā yijū kull il-kprāyib
baẓḏillī bīd-dār sāza*

يا رفاقي حملوني
تا يجوا كلّ القرايب
تا يجوا كلّ القرايب
بعد لي بالدار ساعه

*nass sāza wnkḥfānī
tā yijū ymceddazānī
ū-yēhemelū zannū 'l-mḡṣāyib
ḥāṭrik yā imnī il-ḥawānī.*

Oh my comrades, carry me,
for a half hour, raise me;
Till all the relatives shall come
till they come and bid me farewell;
Till all the relatives shall come,
and shall bear the troubles from me.
I have still an hour in the mansion;
farewell, oh my compassionate mother.

L. 1: حملوني for احملوني. نصّ for نصف. L. 2: كلّ is pronounced either *kull* or *kill*.

36.

مصيبة وحلت عليّ
كان لها البين صايب
يا امّي وابكي عليّ
الموت ما فيه شماته
5 كان خيّ ورفيقاتني
يا خليل يا عيني
دشروني بالغرايب
والبسوا براقع عليّ
وقولوا للمبيّه الحزينه
10 يا ملاك الحارس يا عيني

يا خيّ وارفض ليّ
هي مصيبة من المصايب
قوموا نوحوا يا قرايب
ابكوا عليّ يا أخواتي
اخر مدّه من حياتي
وصاروا يصيحوا بالصوات
كيف صارت ها المصايب
قوموا نوحوا يا قرايب
شيلوا عن قلبي الضيم
يا العدرا تسليّيني

<i>yā haiyī wörkud léyī</i>	<i>musšibi ā-hollit zalēyī</i>	
<i>hē musšibi min il-musšayib</i>	<i>kān leha il-bēn šayib</i>	
<i>kāmū nāhū yā kūrāyib</i>	<i>yā imnī wibkī zalēyī</i>	
<i>ibkī zalēyī y' aḥwātī</i>	<i>il-mōt ma fih šemātī</i>	
<i>nḥor mādli min ḥayātī</i>	<i>kān haiyī wurfīkātī</i>	5
<i>ā-sārū yesīhū biš-šmātī</i>	<i>yā ḥalīl yā wainēyī</i>	
<i>kif šārit hel-musšayib</i>	<i>diššerānū bil-ḡurāyib</i>	
<i>kāmū nāhū yā kūrāyib</i>	<i>wilbisū berāḡiz zalēyī</i>	
<i>šilū zan ḥulbī id-daimī</i>	<i>ā-ḡālū lil-mēmī il-ḥanzīnī</i>	
<i>yā 'l-sadra tsellemīnī</i>	<i>yā melāik il-ḥārīs yā wainēyī.</i>	10

Oh my brother, hurry to me;
a woe has fallen upon me.
It is a woe of woes;
death was descending (to be added) to it.
Rise, lament, oh relatives;
oh my mother, weep for me;
Weep for me, oh my sisters.
death has in it no rejoicing.
The last part of my life,
my brother and my comrades were (present); 5
And they began to cry out with their voices,
“ Oh Ḥalīl, oh my eyes!”
How did these woes arise?
They left me in the foreign lands.
Rise, lament, oh relatives,
and put on black veils for me.
Lift the trouble from my heart,
and speak to the sad mother.
Oh Holy Virgin, receive me;
oh Protecting Angel, oh my eyes! 10

In several places, the conjunction , has been used where it seems unnecessary; there are really two clauses where we should expect only one. In a translation of l. 1, the unexpressed meaning might be indicated as follows: “ Oh my brother, (rise) and hurry to me; (there is) a woe, and it has fallen upon me.”

L. 6: عيني^س is a term of endearment. The plural عيون is also used in the vernacular.

37.

<p>تندفن تحت التراب فراقهم هدهد قوامي مات عنتر ابو الشباب كان يسوى الف راجل دق عا شريط الرباب حين ما اجوا يودعوني في بعدهم سليوني عا القرايب والنسايب في بلاني دشروني اه يا عمى عيوني</p>	<p>حيف يا حلو الشوارب الموت هدهد عزامي مين بعده يشيل قوامي مات عنتر ابو المراحل يا خي وارقص عاجل داب قلبي وعيوني الموت فراق الحبايب الموت فراق الحبايب اه من عظم المصايب في بلاني اتركوني صاحت الام الحنونه</p>
---	---

10

ḥaif yā ḥelū iṣ-šawārib
il-mōt hedhed ʔazāmī
māt ʔantar abū š-šabāb
kān yiswā ʔalf rāʔil
daḥ ḥaiyī wōrkūḥ ʔāʔil
dāb ḥalbi ū-ʔaynī
il-mōt frāk il-ḥebāyib
il-mōt frāk il-ḥebāyib
ah min ʔẓm il-maṣāyib
fī blāyī atraknī
ṣāḥit il-im ḥ-nnūnī

tindeḥn taḥt it-trāb
frākhum hedhed ḥmoāmī
māt ʔantar abū š-šebābī
kān yiswā ʔlf rāʔil
dāḥ ʔā šerit ir-rebāb
ḥin ma iḥū yuweddazānī
fī ʔazādhum selyānī
ʔāʔil-ḥwāyib win-nesāyib
fī blāyī deššerānī
ah yā ʔama ʔaynī.

5

10

Alas, oh handsome (possessor) of the moustaches,
that you should be buried under the earth.
“Death destroyed my strength,
their departure has taken away my support.”
Who after him will bear my burden?
Bantar, chief (lit. father) of the youths, has died;
Bantar, father of courage, has died;
he was worth a thousand foot-soldiers.

" Oh my brother, run quickly,
 pluck the string of the *rebâb*. 5
 My heart and my eyes melted
 when they came to bid me farewell.
 Death is the departure from the loved ones;
 in their distance they forgot me.
 Death is the departure from the dear ones;
 (the trouble falls) on the relatives and the loved ones.
 Ah! the heaviness of the woes!
 In my trouble they left me,
 In my trouble they forsook me." 10
 The compassionate mother cried,
 " Oh the blindness of my eyes!"

Lines 1, 3-4, and 11 are the direct utterances of the singer, while lines 2 and 5-10 are supposed to be quoted from the deceased doctor. L. 4: *šantar* is still regarded as one of the great mythical heroes.

The next four songs were for a young man named Sa'id.

38.

طاب النوم في عينيك وجربها الطقوم عليك لا طول غيباتك قدّيش حزنانيين عليك	حاج نايم يا عريس قوم اطلع عا الحارة قوم اطلع بحياتك لو بتشوف خياتك
<i>ḥājj nāyim fī ʿaynīk</i> <i>ḡāṃ uṭlaz ʿāḥ-l-ḥāra</i> <i>ḡāṃ uṭlaz biḥyātak</i> <i>lau biṭṭāf ḥayyātak</i>	<i>ṭāb in-nōm fī zaynēk</i> <i>ū-jerrīb ḥeṭ-ṭnḡāmi ʿalēk</i> <i>la ṭannūl ḡaybātak</i> <i>ḡoddēš ḥeznānīn ʿalēk.</i>

Enough sleeping, oh bridegroom;
 the sleep was pleasant in your eyes.
 Rise and go up to the house,
 and try on this raiment.
 Rise and go up in your strength;
 do not prolong your absence.
 Were you to see your sisters,
 (you would know) how grieved they are for you.

L. 3: *طول* for *تطول*. *غيبتك* for *غيباتك*.

39.

الحارة يا سعيد هجرناها من يوم الرحلة وما دخلناها
 من يوم الرحلة يا عريس نحنا بوابها بالنيل صبغناها
 [الزين]

يا سعيد بنتك شتأقت ليك بدّها تشوف شو جار الزمان
 [عليك]

يا سعيد لا طول غيابتك ان طولت امك بتكرن عليك
 سعيد هجيتك لحارته الزينه يا ما احلى الطقومه معلقين 5
 يا ما احلى سعيد وهجيتك ولّو على العياد والشعائين
 [على البيت]

il-hāra yā saʿīd hnjernāha
min yóm ir-raḥli ū-ma dnḥwnāha
min yóm ir-raḥli yā zaris iz-zēn
naḥna buwābha bin-nīl ṣwbḡnāha
yā saʿīd bintak štākit lēk
biddha tšāf šā jār iz-zmnān zalēk
yā saʿīd la ṭawwīl ḡyābtak
in ṭawwīlt immak bteḥzon zalēk
saʿīd mejītū li-ḥārtū iz-zēni
yā mā ḥla it-ṭwḡāni mʾallwḡni 5
yā mā ḥla saʿīd ū-mejītū zalaʾl-bēt
ū-lennū zalaʾl-ʾayād wiš-šazānīni.

The house, oh Saʿīd, we have forsaken
 from the day of (your) departure, and we have not
 entered it;
 From the day of departure, oh handsome bridegroom,
 we have painted its doors with indigo.
 Oh Saʿīd, your daughter has craved you;
 she wishes to see how time has changed (lit. oppressed)
 you.

(There will be) a return of Saʿīd to his beautiful house.

Oh how splendid are the costumes which are hung up! 5
Oh how handsome is Saʿīd, and (how good) his return to the
house;

at least for the feast-days and for Palm-Sunday.

This song recalls the custom, prevalent among all primitive peoples, of deserting a house after there has been a death in it, on account of the belief that the house is haunted by the spirit of the deceased.

L. 4: Cf. غيابتك with غيباتك of No. 38, and غيباب of No. 40.

40.

لا تخبرني عن موت الشباب لا تعرف فوق راسه يا غراب
بتنتظره أمه لحد الغياب خبروا سعيد تام من سخنته
كفيتك حريم وعقالها رومي يا سعيد يا ابو زنون مبرومه
وبكيتك حتى عميت عيوني وعقالها شكلين

la tḥḥfrif fók rāsū yā ǧrāb
la tḥḥbbbrū zan mót iṣ-šebāb
ḥḥbbbrū saʿīd kām min suḥntū
btuntuzrū imānū la-ḥaḥd il-ǧiyāb
yā saʿīd yaʿbū zenūd mabrūmī
keffītak ḥarīr ū-zaḳālha rāmī
keffītak ḥarīr ū-zaḳālha šiklēn
ū-bkītak ḥitta zomyit zayānū.

Hover not over his head, oh raven (of death),

inform me not of the death of the youths;

Say that Saʿīd has recovered from his sickness.

His mother will wait for him until the setting of the sun.

Oh Saʿīd, oh father of the corded arms,

your *keffīyi* is of silk, and its *zaḳāl* is Grecian;

Your *keffīyi* is of silk, and its *zaḳāl* is of two materials.

I wept for you until my eyes were blinded.

L. 3: The *keff'iyi* is a head-dress consisting of a square piece of cotton or silk, folded diagonally. It is kept in place by the *sakāl*, which is much like a piece of rope, going twice around the top of the head. L. 4: *حتى* is pronounced either *hutta* or *hitta*.

41.

كنت قاعده شفت الغراب لاني يا ربّي خبّرني خبر شافي
خبّروا أمّ لسعيد طاب يا غبنه يكون تحت التراب غافي

kunt kāzūdi šift il-ḡrāb lāfī
yā rbbī ḥabbirni ḥabbir šāfī
ḥabbirū immū li-sazīd ṭāb
yā ḡbnū yikūn taht it-trāb ḡāfī.

I was sitting and I saw the raven returning.

Oh my Lord, give me the healing message.

Tell the mother of Sazīd that he has recovered.

Oh his affliction, that he should be sleeping under the ground!

42.

Song for a physician of Bḥamdūn.

وانتقل لايدّه اليمين خشش الباكور بايده
والدهب للخيلين رّة الباكور فضّه
والحمام منّها يطير حارة سيدي ها العاليه
والعسل منّه يبسيل يا دسته ها المبيض
يا لجامه باربعين 5 يا حصانه ها الحنجل
واليوم فُقد منّا كبير باشت العربان علينا

ḥwšḥwš il-bākūr biḏū *wintakul liḏū il-yāmīn*
ruzzit il-bākūr fuḏḏa *wid-deheb lil-ḥaiyālīn*
ḥārīt sīdī ḥel-zālyi *wil-ḥamām minnha yiṭir*
yā destū ḥel-mbaiyyad *wil-zasel minnū yisil*
yā ḥṣānū ḥel-mḥānjel *yā ḥāmū barbāzīn* 5
bāšit il-zarbān zalēna *wil-yōm fukid minna kebīr.*

The staff jingled in his hand
 and he transferred it to his right hand.
 The hook of the staff is of silver,
 and the gold is for the horsemen.
 The house of my lord is this high one,
 and the pigeons fly from it.
 Oh his copper kettle, (which was) this tinned one,
 and the honey flows from it.
 Oh his horse, this white-footed one!
 Oh his bridle, (which cost) forty piastres! 5
 The Arabs have descended on us,
 and to-day a great man has been lost from us.

L. 1: **باکور** is a staff sometimes carried by prominent men. It is often decorated with strings of coins, which make the jingling referred to in the song. L. 6: The use of the passive, as seen in **فقد**, is rare.

43.

Song for a young man.

شَحَّ بِالْعَلِّيَّةِ	لَا تَقُولُوشَ الْعَرِيسَ مَاتَ
بَتَحْتِهَا وَالنَّامُوسِيَّةِ	يَا أُخْتَهُ فَرِيشِي لَهُ
وَمَنْفُوتَ الْعَرِيسِ لِلْعَلِّيَّةِ	يَا بَيْتَهُ قَوْمَ تَا نَلَا فِيهِمْ

<i>la tkūlāš il-zarīs māt</i>	<i>šahḥū bil-ʿallīyī</i>
<i>yā ʾḥtū frišilū</i>	<i>bi-tḥptū win-nemūsiyī</i>
<i>yā bēyū ḥām tenlākīhum</i>	<i>ū-minfaawit il-zarīs lil-ʿallīyī.</i>

Do not say the bridegroom died ;
 here he is in the upper chamber.
 Oh his sister, prepare the bed for him,
 the bedstead and the mosquito netting.
 Oh his father, rise, that we may meet them,
 and we will take the bridegroom into the upper
 chamber.

44.

Song for a man.

وخلي الصدر يتهوا	يا بُست اعمل له العمليّة
وشال لي ضلعين من جوا	بُست عمل لي العمليّة
يا عتير تكو	جابوا مكاري وقالوا
وان كان المرض جوا	شو بيعمل الكيّ

yā bust azmillū il-sameliyi
bust zamellū il-sameliyi
jābu mkārī ū-kālū
šū byazmil il-kēy

ū-hallū is-šndr yithawwa
ū-šallū ḡlāzain min jawwa
yā zatīr tekawwa
win kān il-marrd jawwa.

Oh (Dr.) Post, perform on him the operation,
 and let the chest take in air.
 Post performed for me the operation,
 and removed for me two ribs from inside.
 They brought a branding-iron and said,
 "Oh poor man, brand yourself."
 What will the branding avail,
 if the disease is inside ?

The first line is the direct utterance of the singer, who was the wife of the deceased. The rest of the song is supposed to be quoted from the deceased. As a cure for diseases of all kinds, branding is extensively employed by the natives of Syria. The branding is performed either with a hot iron, or a glowing rag, tightly rolled up. One of the most common places of branding is the top of the head.

45.

A mother's song for her dead child.

لروح للقبير هذ اساساته
 وقول للقبير لي عندك حبيب هاته
 ردّ عليّ القبير من جوات اساساته
 قال حبيبك بلي وتخت عضاماته

lerāh lil-kubūr hidd asāsātū
ā-kāl lil-kubūr lī zandak ḥabīb hātū
mad zālēyī il-kubūr min jawādāt asāsātū
kāl ḥabībik bitī ā-taḥḥit zandāmātū.

Let me go to the grave, and destroy its foundations,
 and say to the grave, "You have my dear one,
 give him up."

From inside its foundations the grave answered to me;
 it said, "Your dear one has rotted, and his bones
 have decayed."

L. 1: اقول and قول for اهد and هد.

L. 2: عظاماته for عظاماته.

The next two songs were sung by a mother for her two dead children.

46.

يا نجمة الصبح طلّي وارجعي لله
 سلّمي لي على اولادي بجاه الله
 سلّمي عليهم وقولي لهم نحنا
 فترقنا ويجمع جمعنا الله
 يا نجمة الصبح سيّري بالفلا سيّري
 وشوفي لي وين راحوا محبّيني
 وشوفي لي وين حظّوا حملتّهم
 والقلب على فراقهم اسود من النيلي

yā nijmt iṣ-ṣubḥ ṭallī wōrjazī lillā
sellmīlī zāṭ'ulādī bi-jāh ulla
sellmī zālēhum ā-kūlithum naḥna
fṭerākna ā-yijmaz jemaẓna ulla
yā nijmt iṣ-ṣubḥ sīrī bil-felā sīrī
ā-šūfīlī wēn rāḥū meḥebbīnī
ā-šūfīlī wēn ḥmtū ḥamūlithum
wil-kalb zala fraḥhum aswad min in-nīlī.

Oh star of the morning, peep out and go back to God;
give my greetings to my children, by the majesty of
God;

Greet them and say to them that we
have been separated, but God will gather us together.

Oh star of the morning, move on in the heavens, move on,
and see for me where my beloved ones went,

And see for me where they put their burdens.

The heart is darker than indigo at their departure.

L. 1: اطلّي for طلّي. L. 4: for the sake of the rhyme
النيلّي instead of التيل.

47.

رَبِّيتَهُمْ مِثْلَ دُودِ الْقَرِّ رَعَوَانَهُ

وَسَقَيْتَهُمْ مِنْ كَفِّي وَدِرْعَانِي

لَمَّا كَبُرُوا شَوِيَّةً قُلْتُ السَّعْدَ جَانِي

غَرَابَ الْبَيْنِ اخْذَهُمْ وَأَنَا الْحَزِينَةَ خَلَّانِي

كَوَانِي الْبَيْنِ بَدَلَ الْكَيِّ كَيِّينِ

كَيِّينَ عَلَى حَاجِبِي وَكَيِّينَ عَلَى عَيْنِي

كَيِّ الْعَلَى حَاجِبِي يَا نَاسَ دَاوَيْتَهُ

مَا ضَامَنِي إِلَّا الْكَيِّ عَلَى عَيْنِي

يَا دُودَةَ الْقَبْرِ يَا حَمْرًا وَخَشَنَةً

لَا تَأْكُلِي دِيَّاتَ أَوْلَادِي وَتَفْكِي أَرْزَارَهُمْ ٥

بَتَعْتَرِي أُمَّهُمْ وَبَتَخْرِبِي دِيَارَهُمْ

robbēthum mīl dād il-ḥazz razwānī

ū-sḡaithum min keffī ū-dirzānī

limma kibrū šwaiyī kull is-saʿd jānī

ḡorāb il-bēn vḥpādhum wana il-ḥazẓinī ḥallānī

kawānī il-bēn bedol il-kēy kēyēnī

kēyēn zalu ḥājbī ū-kēyēn zalu zainī

kēy il-ʒala ḥāḡbi yā nās dawcētū
ma dāmū illāʾl-kēy ʒala ʒaiṇī
yā dādīt il-ḡobnī yā ḥamra ū-ḡuṣnī
lā tāklī dēyāt ūlādī ū-tfikkī azrārhum 5
biṣatrī innhum ū-biṭḡarbī diyārhum.

I brought them up as delicate silk worms;
 and gave them to drink from my palm and from
 my two arms.
 When they grew older, I said, "Happiness has come to me."
 The Raven of Death took them, and left me, the
 sad one.
 Death branded me instead of one brand, two:
 two brands on my eyebrow and two on my eye.
 The brand on my eyebrow, oh people, I have soothed,
 only the brand on my eye pained me.
 Oh worm of the grave, oh red and harsh one,
 do not eat the hands of my children, and unfasten
 the buttons of their clothing. 5
 You will make miserable their mother, and will destroy their
 houses.

PROVERBS.

Unless the contrary is indicated, the numbers in the references refer to the numbers of the proverbs in the collections cited.

48.

ما بيقرع في الدست إلا العظام.

ma biḡrēz fīʾd-dist illāʾl-ʒadām.

"Nothing rattles in the kettle except the bones."

The most useless people are the only ones who do much talking.
 عظام for عظام.

Cf. Bauer 2, Landberg 65, Tallqvist 166.

49.

الديك الفحيح من تحت أمه يصيح.

id-dīk il-faḡḡīḡ min taḡt immū yiṣīḡ.

"The clever cock crows from under his mother."

Clever people show their cleverness when they are young.

Cf. Barthélemy 13, Burckhardt 48, Burton 88, Einsler 174, Freytag III 101, Green 3, Harfouch p. 324, Jewett 6, *Kallius 361, Landberg 139, Nofal p. 608, Socin 422, Spitta 28, Tallqvist 56, Tantavy p. 115.

50.

حبيبي بحبّه ولو كان عبد اسود.

ḥabībī bhēbbū ū-lan kān zabl aswad.

"I love my dear one, (even) were he a black slave."

Cf. Barthélemy 40, Burckhardt 227, Burton 131, Green 28 Harfouch p. 324, Landberg 47, Socin 105, Tantavy p. 121.

51.

كانت القدرة ناقصة باتنجانة صارت طائخة ومليانة.

kānit il-ḥidri nākṣa bētinjāni šārit ṭāfḥa ū-milyāni.

"The kettle was in need of an egg-plant; it became full and overflowing."

Used if one person interferes unnecessarily with another's business, when only a slight favor has been desired from him.

Cf. Harfouch p. 329, Jewett 21.

52.

الريار بيعلم الدّب الرقص.

iz-ziyār bizallim id-dibb ir-rḥṣ.

"The barnacle teaches the bear the dance."

Cf. Harfouch p. 339, Jewett 80.

53.

ان اللبيب بالاشارة يفهم.

in il-lebīb bil-ašāra yifhem.

"If one is clever, by a sign he will understand."

Cf. Burckhardt 64, 475.

54.

بحكي معك يا جاره حتى تسمعي يا كنه.

bāḥkī mazik yā jāra ḥotta tismazī yā kinni.

“I talk with you, oh Neighbor, so that you will hear, oh Daughter-in-law.”

Cf. Einsler 83, Freytag I p. 72, III 2557, Harfouch p. 331, Jewett 3, Nofal, p. 595, Socin 554 and ZDMG, vol. 37, p. 197, Tallqvist 127, *Tasliyah p. 20.

55.

من الدلفه لتحت المزراب.

min id-delfi li-taht il-mizrab.

“From leaking to under the water-spout.”

The meaning is similar to that of our proverb, “Don’t jump from the frying-pan into the fire.”

Cf. Freytag II p. 236, Harfouch p. 318, Jewett (1) 15, Landberg 21, Nofal p. 627, Tallqvist 179.

56.

لا تقول فول حتى يصير بالمكيول.

la tkāl fāl ḥotta yiṣīr bil-mekyāl.

“Do not say ‘horse-beans’ until they are in the measure.”

Cf. Bauer 84, Burton 83, *Fâris p. 203, Fitzner p. 129, Harfouch p. 332, Nofal p. 606, Tallqvist 149.

57.

الطبع ضرّ ما نفع.

it-tmaz ḍarr mā nefaz.

“Greediness is poverty, not profit.”

58.

كل ديك على مزبلته صيّاخ.

kuḏḏ dik ʔala mézbelṭū ʕaiyāḥ.

"Every cock crows on his own dung-hill."

Cf. *Berggren p. 230, Burton 47, Einsler 12, *Fâris 200, Harfouch p. 330, Jewett (1) 4, Nofal p. 608, Socin 190, Tallqvist 139.

59.

امرق على نهر عجّاج ولا تمرق على نهر هادي.

imruḥ ʔala nḥar ʕajǧǧ ū-lā timruḥ ʔala nḥar ḥādī.

"Ford a boisterous river, and do not ford a smooth river."

A gruff, boisterous person is the best to trust.

Cf. Bauer 47, Jewett 32, Nofal p. 603.

60.

كترة الايادي تحرق الطعام.

kitret il-ayādī teḥruḥ it-ṭaʕām.

"Many hands burn the food."

Cf. Burton 178, Freytag III 2611, Jewett 42.

61.

رغيف برغيف ولا يبات جارك جوعان.

ruǧǧif bi-ruǧǧif ū-lā yibāt jārak jūʕān.

"Loaf for loaf, and your neighbor will not sleep hungry."

Cf. Barthélemy 49, Bauer 49, Burton 38, *Fâris p. 197, Harfouch p. 325, Landberg 128, Tallqvist 64.

62.

كرامتك يا عين تكرم مرج عيون.

karāmtik yā ʕayn tikram merj ʕayūn.

"For your sake, oh eye, Merj ʕayūn is honored."

For a man's sake, his friend will be honored. Merj Ẓayūn (lit. Meadow of Springs) is the name of a village of the Lebanon. The same word being used for "eye" and "spring," this proverb has a force in the original which it loses in the translation.

Cf. Nofal p. 622.

63.

البطن على لقمه والشرّ على كلمه.

il-buṭṭa ʿala liqmi miš-šmr ʿala kilmi.

"The appetite at a mouthful, and the evil at a word."

Cf. Bauer 48, *Berggren p. 187, Burekhardt 312, Burton 179, *Fâris p. 192, Nofal p. 613, Socin 366 and 367, Tallqvist 33 and 174.

64.

عيش يا كديش حتى يطلع الحشيش.

ʿiš yâ kedîš ḥatta yuṭlas il-ḥašîš.

"Live, oh nag, until the grass grows."

Used when one person wishes to put off another by promises.

Cf. Burekhardt 425, Burton 91, Einsler 89, *Fâris p. 199, Freytag III 2217, Jewett 68, Nofal p. 595, Tallqvist 111.

65.

من هالك لمالك لقبّاض الارواح.

min ḥâlik li-mâlik li-kabbâḍ il-ärwâḥ.

"From Hâlik to Mâlik to the Taker of the Souls."

If one lends any of his possessions, they will continue being lent, and he must not expect to get them back. The literal meaning of *ḥâlik* is "one perishing" and of *mâlik* "a proprietor."

Cf. Jewett 108, Spitta 141.

66.

طَبَّ الْجَرَّةَ عَلَى تَمَّهَا بَتَطَّلِعُ الْبِنْتُ لَأُمَّهَا.

tubb ij-jerra ʔala timmha btiṭluʔ il-bint lo-inmha.

“Turn the jar on its mouth and the daughter will come up like the mother.”

The shape of a water jar is such that if turned on its mouth the jar will look much the same as when in its normal position; so a daughter will grow up to be like her mother.

Cf. Barthélemy 59, Bauer 112, *Berggren p. 508, Burton 15, *Fâris p. 198, Harfouch p. 327, Landberg 60, Nofal p. 613, Socin 577, Tallqvist 95.

67.

الْحَايِكُ عَرِيَانٌ وَالسَّكَّافُ خَفِيَانٌ.

il-hāyik ʔoryān wiš-sikkāf ḥifyān.

“The weaver is naked, and the shoemaker barefoot.”

Cf. Harfouch p. 334, Jewett 73.

68.

عَلَى قَدِّ فَرَاشِكَ مَدَّ رَجْلَيْكَ.

ʔala kadd frāšak madd riǰlāk.

“To the measure of your bed, stretch your feet.”

Cf. Bauer 172, *Berggren p. 248, Burckhardt 411, Burton 27, Einsler 179, Freytag III 1855, Green 126, Harfouch p. 328, Landberg 135, Nofal p. 625, Socin 201, Spitta 148, Tallqvist 105, Tantavy p. 64.

69.

نَصَّ الدَّرَبَ وَلَا كُلَّهَا.

naṣṣ id-derb ū-lā kullha.

“Half the road, and not the whole of it.”

When one starts on the wrong course, it is better to turn back than to follow the matter to an unsuccessful conclusion.

Cf. Harfouch p. 331, Landberg 183, Nofal p. 615.

70.

لَمَّا تَحَجَّ القِيْقَانُ وَتَرْجِعُ بِلَا سِقَانٍ.

limma thijj il-kīkân ū-tirjaz belā sīkân.

"When the ravens go on the pilgrimage to Mekka, and return without their legs."

When this happens, then such-and-such a thing, now regarded only as a remote possibility, will take place.

Cf. Jewett 35, Nofal p. 595, Tallqvist 38.

71.

مَا فِي فَوْلِهِ مَسُوسَةٌ حَتَّى يِرْزِقَهَا كَيْيَالُ أَعْمَى.

ma fī fūli msausi ḥatta yirziḥa kīyāl azma.

"There is no wormy horse-bean without (God's) granting it a blind measurer."

Even the plainest girl may get married.

مَسُوسَةٌ for مَسُوسَةٌ.

Cf. Bauer 44, Burekhardt 618, Burton 65, Landberg 6, Spitta 41, Tantavy p. 128.

72.

تَنْبِيْنٌ مَا يَبْشَعُوا طَالِبَ عِلْمٍ وَطَالِبَ مَالٍ.

tnēn ma byišbaʿū ṭalib ʿilm ū-ṭalib māl.

"Two will not be satisfied: the seeker of knowledge and the seeker of money."

Cf. Erpenius p. 51, Freytag III 369, Socin 256.

73.

بِحَبِّكَ يَا اسْوَارِي مَتَلْ زَنْدِي لَاءَ.

bḥebbak yā iswārī mitl zindī la'.

"I love you, my bracelet; like my wrist? No."

Cf. Barthélemy 32, Bauer 98, Harfouch p. 320, Landberg 58, Nofal p. 598, Socin 51.

74.

احفظ عتيقك جديدك لا يبقى لك.

nhfyz zatikak jdīdak la yibqīlak.

“Keep your old, your new will not stay by you.”

Old friends should be trusted more than new ones.

Cf. Barthélemy 2, Burton 170, Einsler 97 and 98, Freytag III 1920, Harfouch p. 321, Jewett 71, *Kallius 426, Landberg 167.

75.

اخرس عاقل ولا جاهل ناطق.

ahras ʔāḳil ū-lā jāhil nāṭiq.

“A wise mute, and not a fool who talks.”

The first is far preferable to the second.

Cf. Freytag III 783.

76.

اذا فاتك عام ترجى غيره.

iza fātak ʔām trejja ġairū.

“If one year passes you by, trust to another.”

Cf. Barthélemy 4, Jewett 123.

77.

ذكر الديب وهيي القضيب.

zkur id-dīb ū-haiyī ʔ-l-ḳuḏīb.

“Mention the wolf and prepare the stick.”

اذكر for ذكر.

Cf. Bauer 29, Burton 80, Freytag I p. 138, nos. 433 and 436, Harfouch p. 321, Jewett (1) 31, Jewett 56, Nofal p. 619, Socin 199.

78.

اركب الديك وشوف لوين بيوتّيك.

örküb id-dīk ū-šūf lu-wēn būredīk.

“Ride the cock, and see where he will take you.”

Go with a fool, and see where you will end.

Cf. Bauer 154, Burton 22, Socin 150.

79.

اسقيك بالوعد يا كمّون.

esqīk bil-waʿd ya kemmān.

“I will water you by promise, oh cumin.”

The meaning is similar to that of No. 64.

Cf. *Berggren p. 271, *Boethor p. 222, *Fāris p. 192, Harfouch p. 321, Nofal p. 595, Tallqvist 74.

80.

اشتغل حتّى تاكل ولا تحتاج الزّلّ.

ištūḡil ḥatta tākul ū-lā taḥtāj iz-zill.

“Work so that you may eat, and you will not need (to be in) squalor.”

الذّلّ for الزّلّ.

Cf. Barthélemy 6, Nofal p. 617.

81.

صلاح الرعيّة احسن من كثرة الجنود.

ṣalāḥ ir-raʿīyī aḥsan min kitret ij-jenād.

“The welfare of the subjects is better than many soldiers.”

Cf. Freytag III 1695.

82.

اضرب الخبيرة على الحيط اذا ما لزقت بيلزق نصّها.

uḡrub il-lammīri ʔala 'l-ḥuṭ izu ma lizkit byilzūk nuṣṣḥa.

“Throw the leaven on the wall; if it does not stick, half of it will stick.”

Although we may not gain all that we desire, by trying we shall at least gain something.

Instead of the last two words, I also have the variation

بيعلم مطرحها *bīʿallim mṭrāḥa*, “it will show the place (where it hit).”

Cf. Burckhardt 255, Green 33, Harfouch p. 321, *Kallius 244, Jewett 41.

83.

كل عنزة معلقة بكرعوبها.

kull ʔanzi mʔallaḩa bi-kerʔūbha.

“Every she-goat is suspended by her (own) feet.”

As every goat is hung up in the market by her own feet, so every one must succeed or fail according to his own efforts.

Cf. Barthélemy 79, Burckhardt 545, Burton 23, Freytag II p. 312 and p. 331, Harfouch p. 330, Landberg 72, Socin 434.

84.

ما عنده كبير إلا الجمل.

ma ʔandū kebīr illa'j-jamal.

“For him there is nothing big except the camel.”

Used of a person who will not admit that anyone is better than he.

Cf. Jewett 177, Socin 629.

85.

اللي بيخفي علتة بتقتله.

illī byiḥfī ʔəlltū btəktlū.

“He who hides his trouble will be killed by it (lit. it will kill him).”

86.

ليّن قولك بتنحبّ.

līyin qawdak btinḥabb.

“Be your speech soft, you will be loved.”

Cf. Freytag III 2937.

87.

مات جكي واسترحنا منه رجع قال صباحك بالخير يا خالتي.

māt jikī wisterāḥna minnū rijiz kaḥl ṣabḥik bil-ḥēr yā ḥāltī.

“Jihī died and we were rid of him. He returned and said, ‘May your morning be rich in gifts, oh my maternal aunt.’”

Used when something of which we thought we were well rid, comes back unexpectedly to trouble us still more. صباحك بالخير is one of the ordinary morning greetings. The reply is to repeat the greeting in the same form, or to say يسعد صباحك *yisʕad ṣabḥak*.

Cf. the story of Jihī, No. 108.

88.

مدارة المتخلّق صعبة.

medārāt il-mitḥalliq ṣaʕbi.

“To treat the irascible man with courtesy is difficult.”

89.

سوّاق جبل ومستعجل لا يصير.

sawwāq jamal ū-mistazjil lā yiṣīr.

“To be the driver of a camel and a hurrier is not possible.”

Used if a person tries to hurry something which cannot be hurried.

90.

حساب الحقل ما طلع على حساب البيدر.

hisāb il-ḥnql ma ṭuliz zala hisāb il-baidar.

"The measuring in the field is not the amount at the measuring at the threshing-floor."

Comparable to our proverb, "Don't count your chickens before they're hatched."

Cf. Burton 84, Einsler 45, Jewett 55 and 117.

91.

احبك يا سوارى على غير زندى لاء.

eḥebbak yā suwārī zala ġair zindī laʿ.

"I love you, oh my bracelet; on another's arm? No."

The two forms سوار and اسوار occur. Cf. No. 73.

92.

البارودة الفاضية تخوف تنين.

il-bārūdī il-fāḍiyyi ṭḥawwif tñn.

"The empty gun frightens (as much as) two (loaded ones)."

Cf. Einsler 157.

93.

كل الدروب تودى على الطاحون.

kill id-drāb twōddī zalaʿ t-ṭāḥn.

"All the roads lead to the mill."

Cf. Barthélemy 74, Burton 24, *Fāris p. 200, Harfouch p. 330, Landberg 40, Nofal p. 627, Tallqvist 138.

94.

حضر الرفيق قبل الطريق والزاد قبل السفر.

ḥuḍḍir ir-rfīqḥ kbbl it-ṭurīqḥ wiz-zād kbbl is-sufar.

"Prepare the companion before (taking) the road, and the food before the journey."

Cf. 'Ali's Sprüche p. 89, No. 4, Barthélemy 7, Erpenius p. 49, Fitzner p. 130, Harfouch p. 321, Jewett (1) 33, Must p. 26, l. 13 from bottom, Nofal p. 602, Socin 156.

95.

جبنا الاثعر تا يوتسنا كشف قرعته وخوفنا .

jibna il-ath'ar ta yuwsnâsna kešef qur'atû û-hawwâh'na.

"We brought the man with scald-head to entertain us; he exposed his scald-head and frightened us."

What we take as a help may become a hindrance.

Cf. Burekhardt 186, Burton 144.

96.

نزل ابنك على السوق وشوف مين يرافق .

nezzil ibnak zala's-sûk û-šûf min yirâfîk.

"Take your son to the market-place, and see who associates (with him)."

A man is known by his companions.

Cf. Barthélemy 90, Landberg 154.

STORIES.

The following stories are in the dialect of the Christians of Beirût.

97.

هرون الرشيد طلب من ابو النّوّاس ان يعطيه عزز اقبح من
 زنب . ابو النّوّاس تخبّي تحت الدرج . بعددين مرق الملك .
 ابو النّوّاس قرص الملك في اجرة . الملك طلّع وقال شو هادا
 يا ابو النّوّاس . قال لا تواخرني يا مولاي انا فتكرتك الملكة
 زبيدة . قال له الملك هادا عزز اقبح من زنب .
 5

herân ir-rašîd tlabb min abû'n-nuwâs in yazîh zûzr a'bah min zenb. abû 'n-nuwâs teḥabbu tuḥt id-derej. baḏḏen mrrn' il-melik. abû 'n-nuwâs 'wraṣ il-melik fi ijrû. il-melik tollaz ñ-'âl šâ hêda ya 'bû 'n-nuwâs. 'âl la twāḥîznî yâ maulâi ana ftikértak il-meliki zbêdi. 'ullû il-melik hêda zûzr a'bah min zenb.

5.

Herân ir-Rašîd asked Abu 'n-Nuwâs to give him an excuse worse than a crime. Abu 'n-Nuwâs hid under the staircase. Later the king passed. Abu 'n-Nuwâs pinched the king in his leg. The king looked around and said, "What's this, oh Abu 'n-Nuwâs?" He said, "Excuse me, (lit. Do not find fault with me) my lord, I thought you were Queen Zbêdi." The king said to him, "That is an excuse worse than a crime."

5.

L. 3: *طلع* for *تطلع*. L. 4: *تواخذني* for *تواخذني*. L. 4: *افتكرتك* for *فتكرتك*.

98.

الملك هرون الرشيد قال لرجال اذا كان بتنام كل الليل على
السطح بعطيك خمس مية ليلا بشرط انك ما بتتدقا. كانت
ليلة برد قارصة. نام الرجال. لما طلع الضو راح الرجال
لعند الملك. قال له الملك شو شفت في الليل. قال له ما
شفت شي الا قنديل من بعيد. الملك قال فسد الشرط. 5
ما عطاءه شي. ابو النّوّاس كان حاضر. ثاني يوم قال له
للرجال بتعطيني نص الشرط اذا كنت بحصل لك الشرط.
الرجال قال نعم. راح ابو النّوّاس لعند الملك. قال له اليوم
كان بتريد تتغدى معي انت والعسكر. الملك قال طيب. راح
ابو النّوّاس قال لمرته حضري لي اكل. اخذ الاكل للبرية 10
وعلق الطنجرة في السجرة والملك كان ناظر الاكل. قال
للعسكر انا جاعت. طلع شاف الطنجرة معلقة في السجرة.

قال له شو هادا يا ابو النّوّاس كيف بيستوي الاكل اذا كان الاكل
فوق والنار تحت. ابو النّوّاس قال كيف بيتدّفا الرّجال اذا كان
شاف الضو من بعيد. قال الملك الحقّ معك يا ابو النّوّاس 15
امر العسكر حتّى ينادوا الرّجال واعطاه خمس مية ليرا. اخذ
ابو النّوّاس النّص والرّجال النّص.

*il-melik herân ir-rašid 'al li-rijjâl iza kân bitndm kull il-lâl
zala 's-snḥ bazṭik ḥmms mît lira bi-šart innak ma btiddeffa.
kânit lēlit bard 'arṣa. ndm ir-rijjâl. limma ṭlīz id-ḍau rāḥ
ir-rijjâl la-zōnd il-melik. 'allū il-melik šā šift fī 'l-lâl. 'allū
ma šift šī illa 'andil min bazid. il-melik 'al feseḍ iṣ-šart. ma 5
zatāḥ šī. abū 'n-nūwās kân ḥādīr. tānī yōm 'allū lir-rijjâl
btaxṭnī nuṣṣ iṣ-šart iza kunt behnṣṣillak iṣ-šart. ir-rijjâl 'al
nazam. rāḥ abū 'n-nūwās la-zōnd il-melik. 'allū il-yōm kân
bitrid titḡdda mazī ent wil-zaskar. il-melik 'al taiyib. rāḥ
abū 'n-nūwās 'al li-martū ḥadḡrīlī ākl. vḥnd il-ākl lil-barrīyi 10
ū-zalla' it-ṭanjara fī 's-sejra wil-melik kân nātīr il-ākl. 'al lil-
zaskar ana jāst. ṭallaz šāf it-ṭanjara malla'a fī 's-sejra.
'allū šā hēda ya 'bū 'n-nūwās kif byistawī il-ākl iza kân il-ākl
fō win-nār taḥt. abū 'n-nūwās 'al kif byitdeffa ir-rijjâl iza kân
šāf id-ḍau min bazid. 'al il-melik il-ḥa' nazak ya 'bū 'n-nūwās. 15
amar il-zaskar ḥatta yindādū ir-rijjâl wazṭāḥ ḥmms mît lira.
vḥnd abū 'n-nūwās in-nuṣṣ wir-rijjâl in-nuṣṣ.*

The King Herân ir-Rašid said to a man, "If you will sleep on the roof for the whole night, I will give you five hundred pounds, on condition that you will not warm yourself." It was a night of bitter cold. The man slept. When the light appeared, the man went to the king. The king said to him, "What did you see in the night?" He answered, "I did not see anything except a lamp from afar." The king said, "The condition has been broken." He did not give the man any- 5 thing.

Abu 'n-Nuwās was present. The next day, he said to the man, "Will you give me half of it, if I will get the reward for you?" The man said, "Yes." Abu 'n-Nuwās went to the king. He said to him, "To-day will you take lunch with me, you and the soldiers?" The king said, "Good."

Abu 'n-Nuwâs left and said to his wife, "Prepare for me food." He took the food and went outside and hung the kettle 10 on the tree. (Meanwhile) the king was waiting for the food. He said to the soldiers, "I am hungry." He looked and saw the kettle hanging on the tree. He said, "What's this, oh Abu 'n-Nuwâs, how will the food be cooked if the food is high up, and the fire beneath?" Abu 'n-Nuwâs said, "How would the man warm himself if he saw the light from afar?" The king said, "The right is with you, oh Abu 'n-Nuwâs." He ordered 15 the soldiers to call the man and caused five hundred pounds to be given to him. Abu 'n-Nuwâs took half, and the man took half.

L. 9: مرآة for مرتة. L. 11: شجرة for سجرة.

99.

أبو النّوّاس راح لعند الملك هرون الرشيد . قال له اعطيني
ازن حتّى اخذ حمار من كلّ رجّال بيخاف من مرتة . بيوم كان
قاعد الملك في قصره . طلّع من الشّبّاك شاف غبرة طالعة .
كان أبو النّوّاس جاي ومعه حمير كثير . قال له الملك شو هادا
يا أبو النّوّاس . قال أبو النّوّاس يا سيدي انت سمحت لي ان
5 اخذ حمار من كلّ رجّال بيخاف من مرتة وانا عمّال مفتّش
شفت مرة حلوه كثير ستكليتها لك . قال له الملك هس هس
هس بتسمعك الملكة زيبيده يّحّا ورا الستار . بعددين أبو النّوّاس
قال اعطيني حمارين انت الملك وخفت من الملكة . من
10 الناس اخذت حمار منك حمارين .

*abū 'n-nūwās rāḥ la-zōnd il-melik herān ir-rašīd. 'allū aṣṭīnī
izn ḥotta āḥud ḥomār min kull rijjāl biḥāf min martū. bi-yōm
kān 'āzōd il-melik fī 'vṣrū. ṭollaz min iṣ-šibbāk šāf ḡbbara
ṭāla. kān abū 'n-nūwās jāi ū-mazū ḥomīr ketīr. 'allū il-
melik šū hēda ya 'bū 'n-nūwās. 'āl abū 'n-nūwās yā sīdī ent
semaḥṭillī in āḥud ḥomār min kull rijjāl biḥāf min martū wana* 5

zannmāl mǧettiš šift mara helwi ketir staḥlētlu ilak. 'allū il-melik his his his btismazak il-meliki zbēdi yaḥḥa werū 's-stār. bazdēn abū 'n-nūwās 'al azīnū ḥmmārēn ent il-melik ū-ḥift min il-meliki. mīn in-nās pḥat ḥmmār minnak ḥmmārēn. 10

Abu 'n-Nuwās went to the King Herūn ir-Rašīd. He said to him, "Give me permission to take a donkey from every man afraid of his wife." One day the king was sitting in his palace. He looked from the window and saw dust rising. Abu 'n-Nuwās was coming and with him many donkeys. The king said to him, "What's this, oh Abu 'n-Nuwās?" Abu 'n-Nuwās said, "Oh my lord, you permitted me to take a donkey from every 5 man afraid of his wife; and as I was searching I saw a very beautiful woman, and desired her for you." The king said to him, "Hush, hush, hush, the Queen Zbēdi will hear you; there she is behind the screen." Then Abu 'n-Nuwās said, "Give me two donkeys; you are the king, and were afraid of the queen. From the people I took one donkey, from you two." 10

L. 7: استخليتها for ستخليتها.

100.

مرّة هرون الرشيد اعطي مئة بيضة لمئة رجّال وحطّهم على كراسي وقال لهم هلق بيحي ابو النّوّاس انا بقول لكم كلّ واحد يبيض بيضة. بعددين ابو النّوّاس اجى قعد معهم. الملك قال بدّي كلّ واحد منكم يبيض بيضة. كلّ واحد باض بيضة 5 الا ابو النّوّاس. بعددين خاف من الملك. حتار شو بدّه يعمل. صار يصيح مثل الديك. قال له الملك شو هادا يا ابو النّوّاس. ابو النّوّاس قال يا مولاي مئة دجاجة ما بدّهم ديك على الاقل. انبسط الملك بابو النّوّاس واعطاه بخشيش.

marrā herūn ir-rašīd aṭa māt bēda li-māt riǧǧāl ū-ḥaṭṭhum zala krāsī ū-'allū ḥallū' byijī abū 'n-nūwās ana be'llukum kill wāḥid yibīd bēda. bazdēn abū 'n-nūwās ija 'azad mazhum. il-melik 'al biddī kill wāḥid minnak yibīd bēda. kill wāḥid bāḍ bēda illa abū 'n-nūwās. bazdēn ḥāf min il-melik. ḥṭār šū biddū 5

yazmil. šār yisīl mitl id-dik. 'ullū il-melik šā hēda ya 'bū 'n-nūwās. abū 'n-nūwās 'al yā maulāi māt dājji ma biddham dik zala'l-a'wl. inbnsat il-melik babū 'n-nūwās wasfāh baḥšiš.

Once Herūn ir-Rašid had a hundred eggs given to a hundred men, and placed them on chairs and said to them, "Presently Abu 'n-Nuwās will come. I shall say to you, 'Every one must lay an egg.'" Later Abu 'n-Nuwās came and sat with them. The king said, "I wish every one of you to lay an egg." Every one, except Abu 'n-Nuwās, laid an egg. Then Abu 'n-Nuwās was afraid of the king, and was perplexed what he should do. He 5 began to crow like a cock. The king said to him, "What's this, oh Abu 'n-Nuwās?" Abu 'n-Nuwās said, "Oh my lord, do not a hundred hens want at least one cock?" The king was pleased with Abu 'n-Nuwās, and caused a present to be given him.

L. 5: احتار for حنار.

101.

هرون الرشيد قال لآبو النّوّاس ما بقى تشرب نبيد وازا شربت
بقطع راسك. بيوم ابو النّوّاس كان حامل قنينة نبيد. التقى
بالمك هرون الرشيد. قال له شو معك يا ابو النّوّاس. ابو
النّوّاس قال ما معي شي. الملك قال له مدّ ايدك. مدّ ايده.
قال له مدّ التانيه. نقل القنينه لايده التانيه وصار يمشي لورا 5
حتى وصل للحيط. قال له الملك مدّ ايدك. حطّ القنينه
بين ضهره والحيط ومدّ ايديه. قال له الملك تعال لهون يا
ابو النّوّاس. قال له بتنكسر يا حلو. ضحك الملك وما قال
له شي.

*herūn ir-rašid 'al labū 'n-nūwās ma bw'a tišrab nbīd wiza šribt
bu'taz rāsak. bi-yōm abū 'n-nūwās kān ḥāmīl 'nnīnit nbīd.
ilta'a bil-melik herūn ir-rašid. 'ullū šā mazak yā 'bū 'n-nūwās.
abū 'n-nūwās 'al ma mazī šī. il-melik 'ullū midd idak. medd
idū. 'ullū midd it-tānyī. w'wl il-'nnīni lidū it-tānyī ū-šār
yimšī li-wera ḥutta wuṣil lil-ḥaiṭ. 'ullū il-melik midd idēk. 5*

*ḥatt il-'nnīni bēn ḥḥrū wil-ḥaīt ū-medd īdeh. 'nllū il-melik
taza la-ḥōn ya 'bū 'n-nūwās. 'nllū btinksir yā ḥekū. ḥḥnk il-
melik ū-ma 'nllū šl.*

Herūn ir-Rašīd said to Abu 'n-Nuwās, "You must not drink wine, and if you do drink, I will cut off your head." One day Abu 'n-Nuwās was carrying a bottle of wine. He met the King Herūn ir-Rašīd. He said to him, "What have you, oh Abu 'n-Nuwās?" Abu 'n-Nuwās replied, "I have not anything." The king said to him, "Stretch out your hand." He stretched out his hand. "Stretch out the other." He changed the bottle into his other hand, and began to walk backward until he reached the wall. The king said, "Stretch out (both) your hands." Abu 'n-Nuwās placed the bottle between his back and the wall, and stretched out (both) his hands. The king said to him, "Come here, oh Abu 'n-Nuwās." He replied, "It will break, oh beautiful one!" The king laughed, and did not say anything to him.

L. 4: يدك for ايدك.

L. 7: تعال لهون is pronounced as though there were only one ل. When تعال is pronounced alone, the ل is often mute.

102.

الشیطان اجی لعند الفرنجي شافه عمال ینفخ الطیج بتمه
في الصیف. قال له شو عمّ تعمل. الفرنجي قال عمال ذفّح
الطیج. بعدین اجی الشیطان في الشتا شاف الفرنجي عمال
ینفخ ایدیة حتّی یدفوا. قال له الشیطان شو عمّ تعمل. قال
له عمال ذفّح لایدی حتّی ادفا. بعدین الشیطان قال الفرنجي 5
عنده ذفسین واحد للمصیف وواحد للمشتا اذا بدّی شلّحه تیاده.
قال للفرنجي بترکبني وبرکبک. قال له الفرنجي انت بتغتّي موال
وانا بغتّي موال. بعدین طلّع الشیطان ركب علی الفرنجي
وغتّي مواله. بعدین خلص طلّع الفرنجي ركب بدی یغتّي تیري
لم تیري لم کلّ الدرب ما کان یخلص. لقط الشیطان وحطّه في 10

القنينة وسدّ عليه بالفلينه تي ري لم تي ري لم الفرنجي غلب
الشیطان .

*iš-šitān ija laṣūnū il-frānǝjī šāfū zammāl yinfulū it-ṭwbīl bi-
timnū f'īš-šēf. 'ullū šū zamm tazmīl. il-frānǝjī 'al zammāl
neffīl it-ṭwbīl. bazden ija iš-šitān f'īš-šita šāf il-frānǝjī zammāl
yineffīl idēh ḥutta yidfū. 'ullū iš-šitān šū zamm tazmīl. 'ullū
zammāl neffīl lidēyī ḥutta idfa. bazden iš-šitān 'al il-frānǝjī 5
vandū neṣṣen wāḥid liš-šēf ū-wāḥid liš-šita ana biḏdī šellhū
tiyābū. 'al lil-frānǝjī bitrekkibū ū-brekkbak. 'ullū il-frānǝjī ent
biḡṣṣnū mawād wana biḡṣṣnū mawād. bazden ṭlīz iš-šitān
rikīb zala'l-frānǝjī ū-ḡṣṣna mawādū. bazden ḥwnṣ ṭlīz il-frānǝjī
rikīb biḏī yigṣṣnū tīrī lem tīrī lem kull id-derb ma kān yuḥlas.
l'wṭ iš-šitān ū-ḥwṭṭū f'īl-'wnīni ū-sedd zalēh bil-felīnī tīrī lem 10
tīrī lem il-frānǝjī ḡṭwb iš-šitān.*

The Devil came to the Frank, and saw him blowing with his mouth on his cooked food in the summer. The Devil said to him, "What are you doing?" The Frank said, "I am blowing on the food." Afterwards the Devil came in the winter, and saw the Frank blowing on his hands, to make them warm. The Devil said to him, "What are you doing?" He replied, "I am blowing on my hands to get warm." Then the Devil said: "The Frank has two breaths, one for summer, and one for 5 winter; I want to rob him of his clothing." He said to the Frank, "(If) you will carry me, I will carry you." The Frank said to him, "You shall sing a song, and I will sing a song." Then the Devil mounted and rode on the Frank, and sung his song. Then he finished, and the Frank mounted and rode on the Devil and began to sing, "*Tīrī lem tīrī lem*," and he did not finish for the whole length of the road. He caught the Devil, put him in a bottle, and closed it on him with the cork; *tīrī lem tīrī lem*. The Frank conquered the Devil. 10

The first part of this story has probably been brought to Syria by Europeans.

L. 2: **انفح** for **نفح**. Similarly in l. 6, **شلكه** is pronounced without the **ل**.

كان في ملك سأل الوزير حتى يخلق له . الوزير قال انا بخاف
اجرك . الملك قال اعطيني شمعه وشحيطا . الوزير عطاها .
الملك ولّع الشمعه وبدي يحرق لحيته . صارت تحترق الحية
من فوق واليد من تحت . بعددين قال للوزير ما ابلدني
بعطيك فرصة سبعة ايام حتى تلاقي لي رجال ابلد مني .⁵
الوزير اخذ مصاري وراح . وصل لعند فاخوري . كان معه كتب
كثير . قال له انا بدّي شوف مستقبلك . فتح الكتب وصار
يقرا . قال له بكرا تعى بكير بتلاقي خمس مية قرش على
الطاولة . ثاني يوم لقي خمس مية قرش . قال له الوزير تعى كمان
بكرا بتلاقي الف قرش . اجى ثاني يوم لقي الف قرش .¹⁰
الفاخوري قال له دخلك خبرني كيف بتعرف . قال له ما
بيخصك تعى بكرا بتلاقي الف وخمس مية بس بتشتري فيهم
اكل ليش بذك تموت بعد بكرا . كل قدّ ما فيك ولما بتطلع
نجمة الصبح بذك تموت . ثاني يوم اجى واخذ الف وخمس
مية قرش وراح شترى بكّل المصاري اكل وصار ياكل حتى ما¹⁵
عاد فيه يتحرّك . قال لمرته شوفي لي طلعت النجمة . قالت
له طلعت . قال لها روحي ورا المشايخ وقولي لهم جوزي مات .
اجوا المشايخ غسلوه واخذوه للمقبرة وما حكي ولا كلمه .
الملك قاعد في الشباك وشايف كلّ شي . الوزير علّم مره حتى
توقف على الدرب وصارت تسبّ وتقول الحمد لله اللي مات²⁰
الشيخ الفاخوري يخرب بيته الله يغمّق له عمره ما يرجع . قال
لها لو كنت مش ميّت كنت بقوم ليكي . ضحك الملك وقال
صحيح في ابلد مني .

kân fî melik se'el il-wezîr hntta yehîlîlû. il-wezîr 'âl ana
 bhâf îjrahak. il-melik 'âl azîni şemza û-şahhâita. il-wezîr
 zaţâh. il-melik wallaz îş-şemza û-bidî yehru' lâhyîtû. şârit
 tehtîrî il-lahyi min fô' wil-îl min taht. bazden 'âl lil-wezîr
 mâ abliûnî bazîk furşa sebât iyâm hntta tlâ'îlî rijjîl ablad
 minnî. il-wezîr nînd mnsârî û-râh. wusîl la-zünd fâhârî. 5
 kân mazû kutub ketîr. 'nllû ana biddî şîf mîstn'blak. fetah
 il-kutub û-şâr ô'ra. 'nllû bukra taza bakîr bitlâ'î hams mît 'örş
 salû'î-taulî. tânî yôm w'a hams mît 'örş. 'nllû il-wezîr taza
 kemân bukra bitlâ'î elf'örş. îja tânî yôm w'a elf'örş. il-fâhârî 10
 'nllû duflak hnbîrî kif btazîf. 'nllû ma bîhussâk taza bukra
 bitlâ'î elf û-hams mîyi bes btîstîrî fîham âkl lîş biddak tnat bazd
 bukra. kul 'vâd ma fîk û-lîmma btîlâz nîjmî îş-şubî biddak
 tnat. tânî yôm îja wînd elf û-hams mît 'örş û-râh şera bi-kull
 il-mnsârî âkl û-şâr yâkul hntta ma zâd fîh yitharrak. 'âl li-15
 martî şafîlî tulazît in-nîjmî. 'âklû tulazît. 'nllha râhî wera
 'l-meşâyîh û-'âlîlhum jôzî mât. îjû il-meşâyîh gosselâh wîndâh
 lîl-mw'bara û-ma hîkî û-la kîlmî. il-melik 'âzûd fî's-şîbbâk
 û-şâyîf kîll şî. il-wezîr zallem mara hntta tâ'af zala'd-derb û-
 şârit tesîb wî'âl il-homâ ulla illî mât îş-şêh il-fâhârî yaħrub 20
 bêtû nllû yîjwunî'lû zomrû ma yörjaz. 'allha lau kunt maş
 méyîr kunt be'âm lêkî. dîhâk il-melik û-'âl şahîh fî ablad minnî.

There was a king, who asked the vizîr to shave him. The
 vizîr said, "I am afraid of cutting you." The king said,
 "Give me a candle and matches." The vizîr gave them to him.
 The king lighted the candle, and began to burn his beard.
 Above, his beard began to burn, and below, his hand. Then
 he said to the vizîr, "How stupid I am! I will give you a leave
 of seven days to find a man more stupid than I." The vizîr 5
 took money and departed. He came to a jar-maker. (The
 vizîr) had many books with him. He said to the jar-maker, "I
 will see your future." He opened the books, and began to read.
 He said, "Come early to-morrow, and you will find five hundred
 piastres on the table." The following day, the jar-maker found
 five hundred piastres. The vizîr said to him, "Come again
 to-morrow, and you will find a thousand piastres." He came
 the next day, and found a thousand piastres. The jar-maker 10
 said to the vizîr, "I beg of you to tell me how you know."
 The vizîr replied, "That does not concern you. Come to-mor-

row and you will find a thousand and five hundred, but you must buy food with the money, because you will die the day after to-morrow. Eat as much as you can, and when the morning star rises, you will die." The following day, he came and found a thousand and five hundred piastres, and departed and bought food with all the money. He began to eat, until he could not¹⁵ move. He said to his wife, "See for me whether the star has risen." She told him, "It has risen." He said to her, "Go before the elders, and say to them, 'My husband has died.'" The elders came, and washed him, and took him to the cemetery. He spoke not a word. The king was sitting in the window and watching everything. The vizir instructed a woman to stand on the road; she began to curse and say, "Praise be to God that he who has died is the jar-maker, (who was) an elder. May²⁰ his house be destroyed; may God make his grave deep, and may his life not return." The jar-maker replied, "Were I not dead, I would rise against you!" The king laughed, and said, "It is true, there are people more stupid than I."

L. 8: غرش for قرش.

104.

كان في رجال من عاليه سأل ساحر اي متى يموت. قال له
لما يصقعو دينيك. كل يوم كان يدس دينيه وما يلتقيهم
مصقعين. بيوم كان في شتا وبره كثير. دس دينيه لقاهم
مصقعين. نام على الدرب وما عاد تحرك. مرق رجال
وعيط له يا حسين يا حسين. ما رد. بعدين راح الرجال
للضيعة وصار يعيط مات فلان. اجتمعوا الناس واخذوا الحمل
وراحوا تا جيبوه. ما حكي ولا كلمه. بعدين وصلوا للضيعة.
في دربين لبينه درب من فوق ودرب من تحت. ختلفوا بين
بعضهم. ناس قالوا من فوق اقرب وناس قالوا من تحت
اقرب. بعدين هو قال لما كنت طيب كنت امرق من فوق.¹⁰
كانت الدرب اقرب. بعدين حطوه وصاروا يخكوا عليه.

kân fi riġġâl min zâlêh se'el sâhîr aimten bmat. 'ollû limma
 bišp'izû dînêk. kill yôm kân yidiss dînêh û-ma yil'ihum
 mšp'izin. bi-yôm kân fi šita û-bnrđ ketîr. dess dînêh le'ahum
 mšp'izin. nâm zald'ed-derb û-ma zald' thurrak. nwrn' riġġâl
 û-zaiyêtlû yâ ħwsên yâ ħwsên. ma redl. bazdên râh ir-riġġâl 5
 lid-dêza û-sâr yizaiyit nât flân. ijtemazû in-nâs wafwdu il-
 nahmil û-râhlû tâ jibâh. ma ħikî û-la kilmi. bazdên wuškû
 lid-dêza. fi derbên li-bêtû derb min fô' û-derb min taht. ħel-
 afû bân bazdham. nâs 'alû min fô' a'rab û-nâs 'alû min taht
 a'rab. bazlên hû 'al limma kunt taiyib kunt inurî min fô' 10
 kânit id-derb a'rab. bazlên ħwttâh û-sârû yid'ħakû zâlêh.

There was a man from Zâlêh asked a sorcerer, "When shall I
 die?" He told him, "When your ears become cold." Every
 day the man felt of his ears, and did not find them cold. One
 day, there was a great deal of rain and cold. He felt of his
 ears, and found them cold. He lay down in the road, and did
 not move. A man passed, and called to him, "Oh Ĥwsên, oh
 Ĥwsên!" He did not answer. Then the man went to the vil- 5
 lage, and began to call, "So-and-so has died." The people
 gathered, brought the bier, and went to bring him. He spoke
 not a word. Finally they arrived at the village. There were
 two roads to his house, one from above, the other from below.
 The people disputed among themselves. Some said, "(The road)
 from above is shorter," and some said, "(That) from below is
 shorter." Then the man said, "When I was alive, I used to
 pass from above. It was the shorter road." Then they put 10
 him down, and began to laugh at him.

L. 7: حتى يجيبوه for تا جيبوه .

105.

كان في رġġال من عين داره ورġġال من الشويفات. كانوا
 مثل الاخوه. اللي من عين داره كان دايماً يزور الرġġال اللي
 من الشويفات وكان دايماً يقول له قدّيش بحبك تزورني شي يوم
 حتى وافيك على معروفك. بيوم راح لعنده بس شافه من بعيد.
 قال لها لمرته قوليني اني مش هون وراح تخبي. وصل الرġġال. 5

قال لها يا مرة خي خي هون . قالت له لاء ما بعرف وينه .
 حمل حاله وراح نام في الحان . بعد مدّة اجى الرجال اللي من
 عين دارة للشويقات . شافه صاحبه من بعيد . قال له اهلا
 وسهلا واخده للبيت . كان عنده مسطاح تين . اخذ الحمار
 وطعماه اول مرة وتاني مرة . تعوّد الحمار . بالسهرة قال له بتناع 10
 الشويقات لبنتاع عين دارة في وحش كلّ ليله بيحي على
 مسطاح التين انت بتعرف تقوّس ملج حتى نربط له . قال
 له معلوم . اللي من الشويقات قال لها لمرته هلق لما بروج
 فيلّتي الحمار . راحوا حتى يربطوا للوحش . البره فيلّنت
 الحمار . صاحبه قوّسه مش عارف انه حماره فتمكره انه الوحش . 15
 لما صرخ الحمار قال إي هادا حماري . قال له اللي من
 الشويقات في الليل عرفت صوت حمارك اما انا طقة الضهر ما
 عرفتني . لا انت خي ولا انا خيك .

*kān fi riǧǧāl min zain dāra ū-riǧǧāl min iṣ-šwaifāt. kānū
 mēl il-ūhwi. illi min zain dāra kān dēman yizār ir-riǧǧāl illi
 min iṣ-šwaifāt ū-kān dēman yī'illū 'uddēš bhebbak tẓārn šī yōm
 ḥotta wāfik zala mazrafuk. bi-yōm rāḥ lu-zōndū bes šāfū min
 bazid. 'ollha li-martū 'alī innū maš hōn ū-rāḥ tḥubba. wuṣil
 ir-riǧǧāl. 'ollha yā mart ḥaiyī ḥaiyī hōn. 'alitlū lu ma bazrif 5
 wēnū. ḥemel ḥālū ū-rāḥ nām f'il-ḥān. bazid middi ija ir-
 riǧǧāl illi min zain dāra liṣ-šwaifāt. šāfū šāḥibū min bazid.
 'ollū ahel 'ō-sehela wḥḥdū lil-bēt. kān zandū miṣṭāḥ tīn. nḥnd
 il-ḥmār ū-tazmāḥ awwel mārra ū-tānī mārra. tezaawed il-
 ḥmār. bis-sehera 'ollū btāz iṣ-šwaifāt li-btāz zain dāra fī 10
 wḥš kill lēlī byijī zala miṣṭāḥ it-tīn ent btazrif te'awwis mīḥ
 ḥotta nurbutū. 'ollū maslām. illi min iṣ-šwaifāt 'ollha li-
 martū ḥallū limma brāḥ felltū il-ḥmār. rāḥū ḥotta yurbutū
 lil-wḥš. il-mara fēletit il-ḥmār. šāḥibū 'awwesū maš zārif
 innū ḥmārū ftekerū innū il-wḥš. limma sḥrnḥ il-ḥmār 'al 15
 i ḥēda ḥmārī. 'ollū illi min iṣ-šwaifāt f'il-lēl zarift saut*

*ḥammārak emma ana ṭn't iḏ-dulur ma zariftnī la ent ḥaiyī ū-la
ana ḥaiyak.*

There was a man from ʒain Dâra, and a man from iš-Šwaifât. They were like brothers. The one from ʒain Dâra was always visiting the man from iš-Šwaifât, and was always saying, "How much I should like to have you visit me some day, so that I may repay your kindness." One day he went to the house of the man from ʒain Dâra, but (the latter) saw him from afar. He said to his wife, "Say that I am not here," and went to hide. The man arrived, and said to her, "Oh wife of my brother, is 5 my brother here?" She said to him, "No, I do not know where he is." He prepared himself to depart, and went to sleep in the caravanserai. After a while, the man from ʒain Dâra came to iš-Šwaifât. His friend saw him from afar. He said to him, "Welcome," and took him to the house. He had a drying-place for figs. He took his friend's donkey, and fed him there a first time, and a second time. The donkey became accustomed to it. In the evening, the one from iš-Šwaifât said 10 to the one from ʒain Dâra, "There is a wild beast comes every night to the drying-place for the figs; do you know how to shoot well, so that we may lie in wait for him?" He replied, "Certainly." The man from iš-Šwaifât said to his wife, "When I depart presently, loose the donkey." They went to lie in wait for the wild beast. The woman loosed the donkey. His owner shot him, not knowing that it was his donkey; he thought that it was the wild beast. When the donkey brayed, his owner 15 said, "Ee, that is my donkey!" The man from iš-Šwaifât said to him, "In the night you knew the voice of your donkey, but at noon-day me you did not know. You are not my brother, and I am not your brother."

L. 14: فَلْتَتِ for فَلْتِي and فَلْتَتِ for فَلْتِي.

106.

في رَجَّالِ راح من بَرِّ الشام لبَرِّ مصر. وصل للمقاهرة وهو
ماشِي في السوق شاف كلاب كثير. قال قدِّيش في كلاب في
ها البلد. واقف ولد زعيم قال له بس يا سيدي كلهم غربا.

*fī rijjāl rāl min bnrr iṣ-šām li-bnrr mṣr. wuṣil lil-'āhira
ū-hā mādšī fī s-sū' šāf klāb ketīr. 'āl 'addeš fī klāb fī hel-belnd.
wā'if welnd zǧīr. 'allū bes yā sādī killham ġuraba.*

There was a man who went from Syria to Egypt. He arrived at Cairo, and as he was walking in the market, he saw many dogs. He said, "How many dogs there are in this city!" A small boy (was) standing (near). He said to him, "But, my lord, they are all foreigners."

107.

كان في بدوي مارق. بعددين شاف ناس عمال يحصدوا.
شاف صبيته حلوه وهو كان حلو. قال لها اعلمي معروف
سقيني. قالت له تفضل اشرب من ظرف اللبن. لما شرب
قالت له لو بعرف اسمك كنت بقول لك هنيئا. قال لها اسمي
بوجهك. قالت له هنيئا يا حسن. قال لها لو بعرف اسمك 5
كنت بستكثر بخيرك. قالت له اسمي جوات قرايك. قال لها
فتنه فتنتيني بحسبك.

*kān fī bedawī mārī'. baẓḍēn šāf nās ẓammāl yehṣdū. šāf
ṣbbīyī helwī ū-hā kān helū. 'allha aẓmīlī mazrāf s'inī. 'ālītū
tḡdāl iṣrab min ḡrḡf il-leben. limma širīb 'ālītū lau baẓrif
ismak kunt be'llak henīyen. 'allha ismī bi-wijhik. 'ālītū
henīyen yā hasan. 'allha lau baẓrif ismīk kunt bistektir bi-ḡerik. 5
'ālītū ismī jāwāt 'arābak. 'allha fitnī fetentīnī bi-ḡisnik.*

A Bedawin was passing. He saw some people harvesting. He saw a beautiful young woman, and he himself was handsome. He said to her, "Do the favor of giving me a drink." She said to him, "Welcome, drink from the skin of leben." When he had drunk she said to him, "If I knew your name, I should say to you, 'May it benefit you.'" He said to her, "My name is in your face." She said, "May it benefit you, oh Hasan (Beautiful)." He said to her, "If I knew your name, I should wish that your gifts may increase." She said, 5
"My name is inside your scabbard." He said to her, "Fitni, you have charmed me with your beauty."

L. 7: the word **فتنه** means a "test"; the sword is the test of a man. There is also a second meaning, "seduction" or "enchantment." The verb **فتنتي**, belonging to the same root, has this second meaning.

108.

كان في تنين اخوه عندهم تينه. واحد قال له للتاني انت
 اتعد انظر التينه وانا بروج بقعد صانع. قال له الرغير لاء.
 خيه قال له طيب بس لا تقعد عند واحد اجرودي. قال له
 ملج. صار يمشي التقى بخوري اجرودي. الخوري قال له بتقعد
 عندي صانع. قال له لاء خي قال لي لا تقعد عند واحد⁵
 اجرودي. بعدين صار يمشي الصبي والخوري يلحقه. فتكر ان
 كل الناس خوارنه واجروديه. قال له بتكطني عندك صانع.
 قال له تعى بس بشرط ان اللي بيزعل من التاني بيقص له
 سريده من بين عينيه. الصبي قال ملج. قال له الخوري خد
 الكلبه والحمار وها القمحكات وها الخبزات. انت بتاكل خبز¹⁰
 الشعير والكلبه طعيها خبز القمح. عمل هاك بقى داخ من
 خبز الشعير ما زرع الا نص مد. عيط عليه الخوري. زعل
 الصبي. قال له الخوري انت زعلان. قال له معلوم. بعدين
 قص له سريده من بين عينيه. راح لعند خيه. قال له خيه
 ما قلت لك انت اتعد ناطور التينه. هلق انت اتعد انظرها¹⁵
 وانا بروج بقعد صانع. راح جكي لعند الخوري. قال له
 بتكطني عندك صانع. قال له فوت بس بشرط اللي بيزعل
 من التاني بيقص له سريده من بين عينيه. قال له طيب.
 قال له الخوري خد الحمار وها الست امداد قمح اززعهم الكلبه
 بتدلك. بتطعمها خبزات القمح وبتاكل انت خبزات الشعير²⁰

- وبعد ما بتخلص بتجيب شويرة حطب على الحمار. راح اكل
خبزات القمح وضرب الكلبة قتلها واخذ عودتين شكهم في
ضهر الحمار قتلها والقححات طمهم في الارض وراح للبيت. قال
له الخوري وين الكلبة. قال له ليش اني اكلت خبزات القمح
حردت قتلتها انت زعلت. قال له لاء. قال له وبين الحمار. 25
قال له انت قلت لي حتى حطّ وما عطيتني شي حتى حطّ
الحطب انا شكيت عوده من هون وعوده من هون. مات.
زعلت انت. قال له لاء. بعددين فات لعند الخورية قال لها
مبين هادا اشطن منا. بعددين قال له خد ها الصبي لبرا.
اخذة. قال له شوف ازا بتعمل شي او ما بتعمل بدّي موتك. 30
صار يبيكي الصبي. ضهر الخوري. قال له شوبه. قال له
عمال يبيكي. قال له ضربه كف. ضربه كف موته. قال له
الخوري وين الصبي يا جكي. قال له يا معلّي انت قلت
لي ضربه كف. ضربته مات. زعلت. قال له لاء. قال لها
مبين يا خورية جكي راح يقصّ لي سريده من بين عيني. 35
بعددين قال له لجكي طلع الفدان للشمس. اخذ الفدان قطعه
شقف ورماه على السطح. قال له الخوري وين الفدان. قال
له طلّعه على السطح يتشمس. قال له كيف طلّعه. قال
له شقفته شقف زعلت يا معلّي. قال له لاء. بعددين راح
لعند الخورية قال لها قومي ادبحي الدجاجات واعملهم 40
زّوادة. جحي سامع على السطح. نزل قعد في الصندوق واكل
الدجاجات. نصّ ليل الخوري قال لها للخورية قومي تا
نروح. حمل الصندوق ومشى. قال لها يا خورية مبين ها

الصندوق ثقيل. قالت له انا تليته دجاج وخبز. وصلوا
 45 لحد شطّ البحر. قال لها اتعدي يا خوريّه. فتكرو الصندوق
 لقيوا جكي. قالوا يي انت هون. قال لهم أي ما لي قلب
 فارككم زعلت يا ابونا. قال له لاء. راح جكي حتى يشمّ الهوا.
 قال لها الخوري للخوريّه هلق منام بيكي جكي بينام معنا بس
 يغفى منرميه في البحر. جكي عرف شو بدّهم يعملوا. سرق
 50 منديل الخوريّه ونام حدّ الخوري. وعي الخوري خمّن جكي
 الخوريّه. بعدين قال لها قومي يا خوريّه حتى نرمي جكي.
 صار الخوري وجكي يدقشوا الخوريّه رميوها في البحر. بعدين
 قال الخوري خي انا مبسوط خلصنا من جكي. قال له جكي
 لاء خلصت من الخوريّه. زعلت يا ابونا. قال له معلوم
 55 زعلت قتلت الكلبة والحمار والصبي والفدان واكلت الدجاجات
 وما زعلت بس هلق ميّت من الزعل. قصّ له سريده من
 بين عينيه وراح.

*kān jī tnēn ʔhwi zandhum tīni. wāḥad ʔallū lit-tānī ent ʔʔʔud
 inṭur it-tīni wana brāḥ bōʔʔud šāniz. ʔallū iz-zǧīr laʔ. ḥaiyū
 ʔallū ṭaiyib bes la tōʔʔud zand wāḥad ejrādī. ʔallū mlīḥ. šār
 yimšī iltaʔa bi-ḥārī ejrādī. il-ḥārī ʔallū btōʔʔud zandī šāniz.
 ʔallū laʔ ḥaiyī ʔillī la tōʔʔud zand wāḥad ejrādī. bazdēn šār 5
 yimšī iṣ-šubī wil-ḥārī yilḥaʔū. fteker in kull in-nās huwārni
 wejrādīyi. ʔallū biḥnṭṭnī zandak šāniz. ʔallū taza bes bi-šarṭ
 in illī byizzal min it-tānī biʔʔʔillū sridi min bēn zainēh. iṣ-
 šubī ʔal mlīḥ. ʔallū il-ḥārī ḥud il-kelbi wil-ḥmār ū-hel-ʔmḥāt
 ū-hel-ḥubzdt. ent btākul ḥubz iṣ-šazīr wil-kelbi ṭazmīha ḥubz 10
 il-ʔmḥ. zamel ḥēk bwʔa dāḥ min ḥubz iṣ-šazīr ma zeraṣ illa nuṣṣ
 midd. zaiyeṭ zalēh il-ḥārī. zazōl iṣ-šubī. ʔallū il-ḥārī enti
 zaslān. ʔallū mazlām. bazdēn ʔʔʔʔllū sridi min bēn zainēh.
 rāḥ la-zōnd ḥaiyū. ʔallū ḥaiyū ma ʔultillak ent ʔʔʔud nātūr it-
 tīni. ḥallmʔ ent ʔʔʔud inṭurha wana brāḥ bōʔʔud šāniz. rāḥ 15*

jihū la-zōnd il-hārī. 'vllū bitlōṭṭnī zandak šāniz. 'vllū fāt
bes bi-šart illi byizal min it-tānī b'ṇṣṣillū srīdi min bēn
zainēh. 'vllū taiyib. 'vllū il-hārī ḥud il-ḥammār ū-hes-sitt
āmdād 'vml izrazhum il-kelbi bitdillak. bittazmha ḥubzāt il-
'vml ū-btākul ent ḥubzāt iṣ-šazīr ū-bazd ma btuḥlōṣ bitjib 20
šwaiyet ḥptnb zala 'l-ḥammār. rāḥ ākel ḥubzāt il-'vml ū-drrnb
il-kelbi 'ntelha wrḥnd vūdtēn šekkhun fī dḥwr il-ḥammār 'wtelū
wil-'vmlhāt tmmnhum f'īl-arḥ ū-rāḥ lil-bāt. 'vllū il-hārī wēn
il-kelbi. 'vllū lāš innū ākelt ḥubzāt il-'vml ḥordit 'nteltha
enti zazōll. 'vllū lā'. 'vllū wēn il-ḥammār. 'vllū ent 'ultillī 25
ḥotta ḥptṭib ū-ma zatēnū šī ḥotta ḥptt il-ḥnteb ana šekkkēt
zādī min ḥōn ū-zādī min ḥōn. māt. zazōlt enti. 'vllū
lā'. bazdēn fāt la-zōnd il-ḥūrīyi 'vllha mbēyin ḥēda aṣṭan
minna. bazdēn 'vllū ḥud heṣ-ṣwbī lī-brra. ḥḥndū. 'vllū
šaf iza btazmil šī au ma btazmil biddī manawitak. šār 30
yibki iṣ-ṣwbī. dḥwr il-hārī. 'vllū šū bā. 'vllū zammāl yibki.
'vllū drrubū keff. drrubū keff manawetū. 'vllū il-hārī wēn iṣ-
ṣwbī yā jihī. 'vllū yā mṣallmī ent 'ultillī drrubū keff. drrubtū
māt. zazōlt. 'vllū lā'. 'vllha mbēyin yā ḥūrīyi jihī rāḥ
y'ṇṣṣillū srīdi min bēn zainēyi. bazdēn 'vllū lī-jihī ṭlliz il- 35
fiddān līš-šems. ḥḥnd il-fiddān 'ṭṭazū š'ṇf ū-ramāh zala
's-ṣpḥ. 'vllū il-hārī wēn il-fiddān. 'vllū ṭllaztū zalu 's-saṭḥ
yitšemmes. 'vllū kif ṭllaztū. 'vllū ša'ṇftū š'ṇf zazōlt yā
mṣallmī. 'vllū lā'. bazdēn rāḥ la-zōnd il-ḥūrīyi 'vllha 'āmī
idbeḥī id-djājāt wazmīlhum zūwādī. jihī sāmiz zala 's-ṣpḥ. nizil 40
'azad f'īṣ-ṣandū' wākel id-djājāt. nuṣṣ lēl il-hārī 'vllha līl-
ḥūrīyi 'āmī tenrāḥ. ḥamel iṣ-ṣandū' ū-mišī. 'vllha yā ḥūrīyi
mbēyin heṣ-ṣandū' ta'il. 'ālītlū ana tellētū djāj ū-ḥubz.
wuslū la-ḥadd ṣaṭṭ il-bḥr. 'vllha ō'zudī yā ḥūrīyi. fetahū
iṣ-ṣandū' la'yū jihī. 'ālū yē ent ḥōn. 'vllhum ē ma lī 'vll 45
fārīkum zazōlt yā'bāna. 'vllū lā'. rāḥ jihī ḥotta yešimm il-
hawa. 'vllha il-hārī līl-ḥūrīyi ḥllw' mnām byijī jihī bīnām
mazna bes yigfa mnirmīh f'īl-bḥr. jihī zaref šū biddhum
yazmlū. sarn' mandil il-ḥūrīyi ū-nām ḥadd il-hārī. wizōī il-
ḥārī ḥmmen jihī il-ḥūrīyi. bazdēn 'vllha 'āmī yā ḥūrīyi ḥotta 50
nīrmī jihī. šār il-hārī ū-jihī yidiffšū il-ḥūrīyi rimyāḥa f'ī
'l-bḥr. bazdēn 'āl il-hārī haiy ana mabsūt ḥallḥṣna min jihī.
'vllū jihī lā' ḥllḥṣt min il-ḥūrīyi. zazōlt yā'bāna. 'vllū
mazlām zazōlt 'wtelt il-kelbi wil-ḥammār wis-ṣwbī wil-fiddān
wākelt id-djājāt ū-ma zazōlt bes ḥllw' mēyit min iz-zazl. 55
'vṣṣvllū srīdi min bēn zainēh ū-rāḥ.

There were two brothers who had a fig-tree. One said to the other, "Remain and guard the fig-tree, and I will go out as a servant." The younger brother said, "No." His brother said to him, "Very well, but do not be the servant of a man who has no hair on his face." He answered, "Good."

He went forth, and met a priest with no hair on his face. The priest said, "Will you be a servant with me?" He replied, "No. My brother told me not to be a servant for one who has no hair on his face." Then he went on further, and the priest overtook him. The boy thought that all people were priests, and were without hair on their faces. He said to the priest, "Will you take me as a servant?" He said, "Come, but on condition that the one who shall be angry with the other shall have a strip of skin cut off between his eyes (lit. he (the second) shall cut a strip from between his (the first's) eyes)." The boy said, "Very well."

The priest said to him, "Take the bitch and the donkey and this wheat and this bread. You will eat the barley bread; feed the bitch with the wheat bread." He did this, and became dizzy from the barley bread, and sowed only a half *midd*. The priest scolded him. The boy was angry. The priest said to him, "Are you angry?" He replied, "Of course I am." Then (the priest) cut a piece out from between (the boy's) eyes. He went to his brother, and his brother said to him, "Did I not tell you to stay here as watchman of the tree? Now do you stay and guard it, and I will go out as a servant." 15

Jihi went to the house of the priest. He said to him, "Will you take me as a servant?" He replied, "Enter, but on condition that the one who is angry with the other shall have a piece cut from between his eyes." He said to him, "Very well." The priest said to him, "Take the donkey, and plant these six *midds* of wheat; the bitch will guide you. You will feed her with wheat bread, and you will eat barley bread, and when you have finished, you will bring a little fire-wood on the donkey." He went, and ate the wheat bread, and beat the bitch till he killed her; and he took two sticks of wood, and stuck them into the donkey's back, and killed him; and he buried the wheat in the ground, and went to the house. 20

The priest said to him, "Where is the bitch?" He replied, "Because I ate the wheat bread, she was cross, and I killed her;

are you angry?" He answered, "No." Then he said, "Where is the donkey?" Jihi replied, "You told me to 25 bring wood, and gave me nothing on which to put the wood; I stuck in a stick here, and a stick here. The donkey died. Are you angry?" He said to him, "No."

Then he went to the priestess. He said to her, "It is evident that this (fellow) is more of a devil than we are." Then (the priest) told him, "Take this boy outside." He took him. Jihi said to the boy, "If you do anything, or if you do not do anything, I shall kill you." The boy began to cry. The priest 30 went out. He said to Jihi, "What is the matter with him?" He answered, "He is crying." The priest told him, "Strike him a blow with the palm of the hand." Jihi struck him a blow, and killed him. The priest said to him, "Where is the boy, oh Jihi?" He replied, "Oh my master, you told me to give him a blow. I beat him, and he died; are you angry?" He told him, "No."

The priest said to her, "It is evident, oh priestess, that Jihi is going to cut a piece from between my eyes." Then he said 35 to Jihi, "Take the yoke of oxen out into the sun." He took out the yoke of oxen, and cut it into pieces, and threw it on to the roof. The priest said to him, "Where is the yoke of oxen?" He replied, "I took it up on to the roof, for it to be in the sun." The priest said to him, "How did you take it up?" He replied, "I cut it into pieces; are you angry, oh my master?" He answered, "No."

Afterwards the priest went to the priestess, and said to her, "Rise, kill the chickens, and prepare them as food for the 40 journey." Jihi was listening on the roof. He descended, and got into the box and ate all the chickens.

At midnight the priest said to the priestess, "Rise, that we may go." He lifted the box, and set out. He said to her, "Oh priestess, it seems that this box is heavy." She said to him, "I filled it with chicken and bread." They reached a point near to the shore of the sea. He said to her, "Sit, oh priestess." They opened the box, and found Jihi. They said, 45 "Yi, are you here?" He said to them, "Yes, I had no heart to leave you; are you angry, oh our father?" He told him, "No." Jihi went to take some exercise (lit. smell the air). The priest said to the priestess, "Now we shall sleep; Jihi will

come and will sleep with us. When he is asleep, we will throw him into the sea." Jihi knew what they were going to do. He stole the priestess's veil, and slept near the priest. The priest awoke, and thought Jihi was the priestess. Then he said 50 to her, "Rise, oh priestess, that we may throw Jihi (into the sea)." The priest and Jihi began to push the priestess, and threw her into the sea. Then the priest said, "Haïy, I am happy; we have got rid of Jihi!" Jihi said to him, "No, we have got rid of the priestess; are you angry, oh our father?" He replied, "Of course I am angry! You killed the bitch and the donkey and the boy and the oxen, and ate the chickens, and 55 I was not angry; but now I am dying of anger." Jihi cut a strip from between the priest's eyes, and departed.

L. 1: واحد is pronounced either *wahad* or *wahid*.

L. 7: بتحنطني is pronounced *bithuttni*, *bithottni* and *bithuttni*.

L. 28: خوريّة, which I have translated "priestess," means here "wife of the priest."

L. 44: ملينته for تليته.

Cf. Oestrup p. 42, *Le Juif et les deux fils du marchand*.

109.

أمّہ لجحي قالت له روح شتغل . قال لها شو بدّي شتغل ما
بعرف شي . قالت له روح اربط الطريق وجيب مصاري .
بعدين اخذ الطنجرة وراح باعها وشتري حبل طويل وراح
ربط الدرب من الميّل للميّل وراح . اجوا المكارية وفكّوا الحبل
5 وراحوا . بعدين قال لها يا امّي ربطت الدرب واخذوا الحبل .
قالت له ايّ حبل . قال لها اللي قلت لي حتّي اربط الدرب فيه .
قالت له انا ما قلت لك تربط الدرب بحبل بس المعنى تقتل
واحد وتكيل وتاخذ منه مصاري . رجع على الدرب شاف
القاضي مارق . مسك حجّره وضربه . اجت على راسه قتلتته .

- أخذه وراح لعند أمّه قال لها يا أمّي قتلت لك القاضي. قالت 10
 له يخرّب بيتك إذا عرف السلطان بيقتلنا. راحت قتلت تيس
 معزي. بعدين صارت الحكومة ناظرين القاضي حتّى يجي.
 راحرا لبيتته وسألوا وبين القاضي. قالوا من يومين نحن ما
 شغفناه. بعدين صار السلطان ينادي اللي شاف القاضي
 ويخبرني شي عنه بعطيه مية ليرا. قال له جكي أنا قتلتك 15
 ورميتك في البير. كانت أمّه رميت التيس المعزي في البير
 وطبّت القاضي. اجوا العسكر مع جكي حتّى يشوفوا القاضي.
 قالت لهم أمّه ابني جنون. قال لهم أنا قتلتك يّخ في البير.
 قالوا له انزل جيبه. نزل مسك دينة التيس. قال لهم القاضي
 اله دزين طوال. قالوا مش كثير. بعدين مسك القرن وقال 20
 لهم القاضي اله قرون. قالوا له لاء صحيح اذكّ جنون. قالت
 لهم أمّه ما قلت لكم ابني جنون.

*imnū la-jihū 'ālittū rāh štiḡil. 'allha šā bidliti štiḡil ma
 bazriḡ šī. 'ālittū rāh őrbuḡ it-turē ā-jib māsārī. bazdēn nḡud
 it-tunḡara ā-rāh bāzha ā-šteru ḡabl fānīl ā-rāh rubuḡ id-derb
 min il-mēl lēl-mēl ā-rāh. ijū il-mkārīgi ā-fekkā il-ḡabl ā-rāh.
 bazdēn 'allha yā imnū rubuḡ id-derb wḡudū il-ḡabl. 'ālittū 5
 ēya ḡabl. 'allha illi 'ultitū ḡutta őrbuḡ id-derb fih. 'ālittū ana
 ma 'ultillak tirbuḡ id-derb bi-ḡabl bes il-mazna tītul wāḡad
 zankil ā-tāḡud minnū māsārī. rijiz zala 'id-derb šāf il-'ādī
 mārē. misik ḡajar ā-dorḡbū. ijit zala rāsū 'ntelitū. nḡudū
 ā-rāh la-zōnd imnū. 'allha yā imnū 'nteltillik il-'ādī. 'ālittū 10
 yaḡrub bētak iza zaref is-sultān byḡtilna. rāḡit 'ntelit tēs
 mazzi. bazdēn šārit il-ḡokāmī nātrīn il-'ādī ḡutta yiji. rāḡū
 li-bētū ā-se'elū wēn il-'ādī. 'ādū min yōmēn nāḡna ma šifnāh.
 bazdēn šār is-sultān yinādī illi šāf il-'ādī ā-biḡabbīrū šī zannū
 baztīh mūt līra. 'allā jihū ana 'nteltū ā-romētū f'il-bīr. kānīt 15
 imnū rimyit it-tēs il-mazzi f'il-bīr ā-tūmmēt il-'ādī. ijū il-
 zaskar maz jihū ḡutta yišāfū il-'ādī. 'ālittū imnū ibnū mej-*

*nān. 'ullham ana 'pteltū yahlū f'īl-bīr. 'ālālū inzel jībū.
nizil misik dēnt it-tēs. 'ullham il-'ādī ilū dīnēn twāl. 'dlū
mutš ketīr. bazdēn misik il-'azn n-'ullham il-'ādī ilū 'urān. 20
'ālālū lē sahlē innak mejnān. 'ālītūn immān ma 'allītūn
ibnī mejnān.*

Jihī's mother said to him, "Go and work." He said to her, "At what shall I work? I do not know anything." She said to him, "Tie up (rob) the road, and bring some money." Then he took the sauce-pan, and went and sold it, and bought a long rope; and went and tied the road from one side to the other, and departed. The muleteers came, and untied the rope, and departed. Then he said to her, "Oh my mother, I tied up the road, and they took the rope." She said to him, "What 5 rope?" He said to her, "The rope with which you told me to tie up the road." She said to him, "I did not tell you to tie up the road with a rope; but I meant for you to kill some rich person, and take money from him."

He returned to the road, and saw the judge passing. He took a stone, and hit him. It struck his head, and killed him. Jihī took him, and went to his mother. He said to her, "Oh my mother, I have killed the judge for you." She said to him, 10 "May your house be destroyed! If the sultān knows, he will kill us." She went and killed a he-goat.

Afterwards (the members of) the government were waiting for the judge to come. They went to his house, and asked, "Where is the judge?" They said to them, "We have not seen him for two days." Then the sultān began to make proclamation, "To him who has seen the judge, and will give me information about him, I will give a hundred pounds." Jihī said to him, "I killed him and threw him in the well." 15 His mother had thrown the goat in the well, and buried the judge. The soldiers came with Jihī to see the judge. His mother said to them, "My son is crazy." He said to them, "I killed him; there he is in the well." They said to him, "Go down, and bring him." He descended, and took hold of the ear of the goat. He said to them, "Had the judge long ears?" They said to him, "Not very." Then he took hold of the horn, and said to them, "Had the judge horns?" They said 20 to him, "No; it is true that you are crazy." His mother said to them, "Did I not tell you that my son is crazy?"

كان في ملك عنده بنت كانت كلّ يوم تقعد في الشّبّاك وكلّ رجال اللي هي تشوفه اذا كان مرتّب تقول هادا من مرتّه واذا كان وسخ تقول هادا من مرتّه. بعددين ابوها زعل منها. قال له للوزير خدها دشرها. اخدها الوزير وصار يمشي يمشي هو وهي حتّى وصلوا لحدّ بيت رجال اسمه حسن الكسلان. هو كان⁵ شابّ قوي كثير لكن كسلان كثير. اذا كان بدّه يشرب يقول يا امّي سقيني اذا كان بدّه ياكل يا امّي طعميني. الوزير حطّ بنت الملك هونيك. بعد يومين تلاته هي فانت لبستان. في رمان كثير. قصّت قضيب رمان طويل واجت صارت تضرب حسن. قالت له روح شتغل. قال لها ما بدّي. بعددين¹⁰ ضربته وقالت له خد حبل. راح صار يعمل عتال. اول يوم شتغل بقرشين. احي قال لها لمرته شتغلت بقرشين. قالت له عافاك. صار كلّ يوم يشتغل ويحبب اكثر. بعددين في يوم كان في رجال غني رايح عا الحجّ. قال له يا حسن بتروح معي. قال له حتّى اسال مرتي. راح سأل مرتّه. قالت له¹⁵ معلوم روح معه. وهنّ رايحين شافوا بئر فيه ماء. قالوا مين بينزل يجيب لنا شويّة ماء. نزل حسن الكسلان. شاف رجال معه عبده قاعدة على يمينه وستّ حلوه كثير قاعدة عن شماله. طلّع حسن الكسلان. قال له الرجال شو مالك عمال تتطلّع. قال له ما شي حبيبي بحبه ولو كان عبد اسود. قال له²⁰ عافاك. خد ها المفتاح وافتح الجنيذه. قطّف سلّه مليانه رمان. قطّف سلّه وبعتهها لمرته وامّه. حطّوها على الرق

وقالوا خلبها حتى يجي حسن. بعد كم يوم بنت الملك
 قالت يا ستي هاتي نكسر واحدة. لما كسرتها لقيت جوهره.
 بعدين راحت للسوق وباعتها اجت اشترت كل شي بدّها 25
 وانبسطت. بعدين قالت لستّها تا نكسر واحدة تانيه.
 لقيت جوهره تانيه. راحت باعتها واشترت حارة وفرش وزيت
 واشترت عبيد وعربيات حضرت تياب لحسن. بعدين ابوها
 قال للوزير يا وزير الزمان بدّي اعرف شو صار في بنتي تعي
 حتى نلبس مثل الدراويش وفروح نفتش عليها. قال له الوزير 30
 انا حظيتّها في بيت حسن الكسلان. صاروا يمشوا يمشوا
 حتى وصلوا لبلد حسن الكسلان. سأل الوزير ودين بيت
 حسن الكسلان. قالوا له يي حسن صار غني كتير كله من ورا
 مرتّه. دلّوهم على سرايا كبيره فيها عبيد وفيها ناس وفيها
 خدم. ظلّعوا لفوق شافتهم بنت الملك. السلطان حبّ 35
 يخفي حاله بس بنته عرفته وقالت له يا بّي اهلا وسهلا.
 بعدين غمرها ابوها وصار يبوّسها. قال لها فين جورك.
 قالت له انا بعدني بنت وحسن في الحجّ. لما اجي حسن
 كتبوا كتابها وجوزوها لحسن وعاشت هي وابوها وجوزها ليوم
 الي ماتوا وقالت له شفت يا بّي كل شي من المرحه. 40

kān fi melik zandū bint kānit kill yōm tō'zud fī š-sībāk
ū-kill riǝǝl illi hāyi tšāfū iza kān mretteb t'al hēda min martū
wiza kān wusih t'al hēda min martū. bazdēn abāha zazōl
minnha. 'ollū lil-wezīr hādha dešširha. nḥadha il-wezīr ū-sār
yimšī yimšī hāwi ū-hāyi ḥatta wuslū la-ḥadd bēt riǝǝl ismū
ḥasan il-keslān. hāwi kān šebb 'awī ketīr lākin keslān ketīr. 5
iza kān biddū yišrab yi'āl yā immū s'inū iza kān biddū yākul
yā immū tazminū. il-wezīr ḥaṭṭ bint il-melik hōnik. bazd

yōmēn tlāti hāyi fātīt li-bistān. fī rimmān ketir. 'nssit 'nlib
 rimmān tawil wijit sārīt tudrub hasan 'ālittū rāh štiḡil. 'nllha
 ma biḏḏi. bazdēn durbitū ā-'ālittū hud hūbl. rāh sār yazam-10
 mil rattāl. awel yōm štiḡul bi-'ōršēn. ija 'nllha li-martū
 štiḡult bi-'ōršēn. 'ālittū zāfāk. sār kill yōm yištugil ā-yijīb
 aktar. bazdēn fī yōm kān fī riḡāl ḡmū rāyih zāl-hajj. 'nllū
 yā hasan bitrāh mazī. 'nllū hotta isel marti. rāh se'el martū.
 'ālittū muzlām rāh mazū. ā-hinni rāyihūn šāfū bīr fih mai. 15
 'ālū min byinzel yeḡbīlha šaraiyet mai. nizil hasan il-keslān.
 šāf riḡāl mazū zabdi 'āzōdi zalu yāminū ā-sitt helwi ketir
 'āzōdi zan šemālū. ḡllaz hasan il-keslān. 'nllū ir-riḡāl šā
 mālak zammāl tuttḡllaz. 'nllū ma si. ḡabibū bḡebbū ā-lau kān
 zabul aswad. 'nllū zāfāk hud hel-miḡfāl wiḡtah iḡjuēni. 'nḡḡif 20
 selli mīlyānū rimmān. 'nḡḡif selli ā-bazatha li-martū winmū.
 ḡḡḡḡha zalur-rḡḡf ā-'ālū ḡḡḡḡha hotta yijī hasan. bazd kem
 yōm bint il-melik 'ālīt yā sitt hātī niksar wāḡdi. limma kes-
 rītha līyīt jauhera. bazdēn rāhit lis-sū ā-bāzōtha iḡit iḡterit
 kill šī biḏḏha winmḡḡit. bazdēn 'ālīt li-sittḡa teniksar wāḡdi 25
 tānyī. līyīt jauhera tānyī. rāhit bāzōtha wiḡterit hāra ā-fūrš
 ā-zēyenit wiḡterit zabul ā-zarabiyāt ḡadḡḡrit tiḡḡb li-hasān.
 bazdēn abāha 'āl lil-wezīr yā wezīr iz-zemān biḏḏi azriḡ šā sār
 fī bintū taze hotta nilbus mitl il-derāwiš ā-nrāḡ nfettiš zalḡha.
 'nllū il-wezīr ana ḡḡḡḡḡha fī bēt hasan il-keslān. sārū yimšū 30
 yimšū hotta wuḡlū li-belḡḡ hasan il-keslān. se'el il-wezīr wēn
 bēt hasan il-keslān. 'ālittū yī hasan sār ḡmū ketir killū min
 wera martū. dellāḡum zalu serāya kebiri fīha zabul ā-fīha nās
 ā-fīha ḡidem. ḡḡḡḡz li-fō' šāfīḡum bint il-melik. is-sultān 35
 ḡebb yihḡi ḡḡḡ bes bintū zarḡitū ā-'ālittū yā bēyī ahel 'ō-sehela.
 bazdēn ḡmnerha abāha ā-sār yibawāriḡha. 'nllha fēn jōzik.
 'ālittū ana bazdū bint ā-hasān fī'l-hajj. limma ija hasan
 ketebū kitābha ā-jawwezāha li-hasān ā-zāšit hāyi wabāha
 ā-jōzha li-yōm illi māttū ā-'ālittū šifit yā bēyī kill šī min 40
 il-mara.

There was a king who had a daughter. Every day she used to sit in the window, and concerning every man whom she saw, if he was clean, she said, "That is from his wife"; and if he was dirty, she said, "That is from his wife." At length her father became angry with her. He said to the vizir, "Take her, and remove her." The vizir took her, and began to walk

and walk, he and she, until they reached the vicinity of the house of a man named Hasan the Lazy. He was a very strong 5 young man, but very lazy. If he wished to drink, he said, "Oh my mother, give me to drink"; if he wished to eat, "Oh my mother, feed me." The vizir placed the daughter of the king there.

After two or three days, she entered the garden. There were many pomegranates. She broke off a long stick of pomegranate wood; returned, and began to beat Hasan. She said to him, "Go and work." He answered, "I do not want to." Then 10 she beat him, and said to him, "Take a rope." He went to work as a porter. The first day he worked for two piastres. He came (home) and said to his lady, "I have worked for two piastres." She said to him, "Well done!" He began to work every day, and to bring more money.

Then, one day, there was a rich man going on the pilgrimage to Mekka. He said, "Oh Hasan, will you go with me?" He replied, "(Wait) until I ask my lady." He went and asked his lady. She said to him, "Of course, go with him." As 15 they were going along, they saw a well, in which there was water. They said, "Who will descend, to bring us a little water?" Hasan the Lazy descended. He saw a man with a female slave sitting on his right, and a very beautiful lady sitting on his left. Hasan the Lazy looked (at them). The man said to him, "What is the matter with you, that you are looking?" He replied, "Nothing. 'I love my dear one, were he a black slave.'" The man said to him, "Well done! Take this 20 key, and open the garden. Pick a basketful of pomegranates." He picked a basketful, and sent it to his lady and his mother. They put it on the shelf and said, "Leave it until Hasan comes."

After some days, the king's daughter said, "Oh my lady, bring (the pomegranates) and we will break open one." When she broke it open, she found a diamond. Then she went to the market, and sold it, and came and bought everything she wanted, and was happy. Then she said to her lady, "Let us 25 break open another." She found another diamond. She went and sold it, and bought a palace and furniture and decorated it, and she bought slaves and carriages and prepared clothes for Hasan.

Afterward her father said to the vizir, "Oh Vizir of the Age, I wish to know what has become of my daughter. Come then, let us dress like the dervishes, and go to search for her." The vizir said to him, "I placed her in the house of Hasan the 30 Lazy." They began to walk and walk, until they reached the village of Hasan the Lazy. The vizir asked, "Where is the house of Hasan the Lazy?" They said to him, "Yi, Hasan has become very rich, and it is all from his lady." They guided them to the palace, which was large, and had in it slaves, and people, and servants. They looked up, and the daughter of the king saw them. The sultan wished to be in disguise, but 35 his daughter knew him. She said, "Welcome, oh my father." Then her father embraced her, and began to kiss her. He said to her, "Where is your husband?" She replied to him, "I am still a virgin, and Hasan is on the pilgrimage." When Hasan returned, they wrote her marriage-contract, and married her to Hasan, and she and her father and her husband lived (happily) until they died. She said, "You see (lit. you saw), oh my father, everything is from the woman!" 40

L. 12: مرتة (classical مرآة), here translated by the word "lady," ordinarily means "woman" or "wife." The present use, where the king's daughter is referred to as مربة حسن before she has been married to him, is unusual.

L. 16: The ordinary pronunciation of ماء is between *mai* and *moï*. Among the Bedawins I have heard *mû*.

L. 20: Cf. the proverb with No. 50.

111.

كان في ناسك عند رجال غني وها الرجال كان كل يوم يعطيه
شوية سمن وشوية عسل. في يوم الناسك قاعد على فرشته.
كان مصد العسل والسمن بجرة. قال انا ببيع جرة ها السمن
والعسل وبشتري نعجة وها النعجة بتخلف غيرها وهاديك
غيرها حتى يكتروا. بعددين ببيعهم وبصير غني. باخد 5
بنت تاجر الفلاني وبعمل عرس ما صار مثله وبعزم التجار

والاكابر وبعمل ولايم وبعدين بيحيني صبي ولما بيكبر بعلمه
الفلسفه والهندسه واذا شفته عاصي علي بمسك ها العصا
وبضربه فيها. رفع العصايه حتى يضرب ابنه فيها. اجت
10 على جرّة العسل كسرتها. نزل السمن والعسل على لحيته.

*kân fi nâsik zand rijjâl ġmû ũ-her-rijjâl kân kill yôm yaztûh
šwaiyet semen ũ-šwaiyet zasel. fî yôm in-nâsik 'âzûd zala
ferštû. kân mšemmîd il-zasel wis-semen bi-jerra. 'âl ana hebîz
jerret hes-semen wil-zasel ũ-bištîrî nazî ũ-hen-nazî biħyollîf
ġérha ũ-hêdîk ġérha ħotta yikterû. bazdên hebîzham ũ-bšîr 5
ġmû. bâħud hint tâjîr il-ħlân ũ-bazmîl zars ma šâr mîllâ
bazzum il-tijâr wil-akâbir ũ-bazmîl wêlâyîni ũ-bazdên byijîni
šbî ũ-limma byikber bazallmâ il-felsefî wil-hendesi wiza šiftû
zâšî zalâyî bimsuk hel-zaša ũ-bidrûbî fîha. refaz il-zašâyî
ħotta yidrûb ibnâ fîha. ijîr zala jerret il-zasel keserûha. nizîl
is-semen wil-zasel zala lêhyitû.* 10

There was a recluse at the house of a rich man, who every day
gave him a little clarified butter and a little honey. One day
the recluse was sitting on his mat, collecting the butter and the
honey in a jar. He said, "I shall sell a jar of this butter and
honey, and buy a she-lamb, and this she-lamb will bear another,
and this one another, until they multiply. Then I shall sell
5 them, and shall be rich. I shall marry the daughter of such-
and-such a merchant, and I shall have such a wedding as there
never was before; and I shall invite the merchants and the
nobles, and I shall have wedding-feasts. And afterwards, I
shall have a son; and when he grows up, I shall teach him
philosophy and engineering; and if he is disobedient to me, I
shall take this stick, and beat him with it." He raised his stick
to beat his son with it. The stick struck the jar of honey and
broke it, and the butter and the honey fell on his beard. 10

112.

كان في ملك من ملوك العرب. اخذ قومه وراح للبرية وهو
رايح شاف حمار وحش. لحقه. شرد حصانه عن جماعته.

بعددين صارت تشتتي الدنيا كثير. شاف بيت منفرد فات
 طلب ملجا فيه. صاحب البيت قال لمرته شوفة ها الانسان
 ابن نعم. شو بدنا نضيفه. قالت له ما عندنا الا ها النعجة 5
 ادبحها واشويها وانا راح بعجن ها الشوية الطحين. عملوا
 وقدّموا للضيف وبات عندهم هاديك الليلة. ثاني يوم لما
 بدّه يركب قال لهم انا ملك النعمان. اطلبوا شو يتريدوا.
 قال له الرجال يجي يوم. بعد مدّة صاروا فقرا كثير. قالت له
 مرّة يا رجال الملك وعد اّنه بينعم علينا. روح شوف. 10
 الملك النعمان بيوم سكر. كان عنده صاحبين. امر بقتلهم.
 ثاني يوم سأل وبن فلان وفلان. قالوا له انت امرت بقتلهم.
 حزن كثير وعمل لهم عمودين وعمل يوم فرح ويوم حزن.
 كان يوم الفرّح ويوم الحزن يقعد بين العمودين. اللي يجي
 لعنده يوم الفرّح كان ينعم عليه واللي يجي يوم الحزن كان 15
 يقتله ويدهن العمودين بدّمه. ساقبت يوم اللي اجى لعنده
 فيه الرجال كان يوم الحزن. حزن الملك كثير وقال له ما
 لقيت تحي الا في ها النهار. قال له انا قبلت بس بدّي حدّا
 يكفلني. بعددين التفّت الى واحد اسمه شيبان. قال له ما
 بتكفلني. ما قبل. بعددين قام واحد اسمه قراة. قال انا 20
 بكفلك. قال له الملك على قدّيش. قال له على سنه. بعددين
 الملك عطاة خمس مية ناقة وراح لعند اهله. صار ترم يوم
 الحزن. قال له الملك لقراة فات الوقت لو بدّه يجي حنظله
 كان اجي والملك كان مشتتهي ان ما يجي. ثاني يوم ركب
 الملك وقعد بين العمودين وطلب ان يقتل قراة. 25

قالوا له لاء ما يجوز الا حتى يكمل يومه وهنّ عمال يحكوا شافوا
 غبره. الملك قال للجلاّد اقتله. الناس قالوا لاء حتى نشوف
 مين جاي بلكه كان حنظله. بعد كم دقيقه وصل. بعددين
 حزن الملك كتيّر قال له شو جابك يا حنظله. قال له الوفا.
 قال له الملك مين علّمك الوفا. قال له ديني. قال له شو³⁰
 دينك. قال النصرانيّة. قال له الملك اشرح لي ياها. شرحها.
 تنصّر الملك وكلّ قبيلته وخرّب العمودين وانعم على حنظله
 وقراده وقال لهم ما بعرف مين اكرم اللي وفي بوعدّه او اللي
 كفل.

*kân fî melik min mlâk il-zarab. nḥwēl 'ômû â-râh lil-bnr-
 riyyi â-hâ râyiḥ šâf ḥmâr wḥḥ. lih'û. šered ḥsânû zan
 jemâstû. bazdên šârit tešettî id-dinya ketîr. šâf bêt minfirîd.
 fât tlob melja fîh. šāḥib il-bêt 'âl li-martû šôfit hel-insân ibn
 nōzam. šû biddna ndēfû. 'âlittû ma zandna illa hen-nazji 5
 idbahlha wišwihha wana râh bazjun heš-šwaiyet it-tḥîn. zamelû
 â-'ndlemû lid-dēf â-bât zandhwn hēdik il-lēli. tânû yôm limma
 biddû yirkab 'nllhwn ana melik in-nazmân uṭṭubû šû bitridû.
 'nllû ir-rijjâl bijî yôm. bazd middi šârû fu'wra ketîr. 'âlittû
 martû yâ rijjâl il-melik wazad innû byinzôm zalēna. râh šâf. 10
 il-melik in-nazmân bi-yôm sikr. kân zandû šāḥbēn. amr
 bi-'nllhwn. tânû yôm se'el wēn flân â-flân. 'âlittû ent amert bi-
 'nllhwn. ḥezin ketîr â-zamellhwn zamūdēn â-zamel yôm feraḥ
 â-yôm hizn. kân yôm il-ferah â-yôm il-ḥizn yô'azud bēn il-
 zamūdēn. illi yijî la-zōndû yôm il-ferah kân yinzôm zalēh
 willi yijî yôm il-ḥizn kân yi'tulû â-yidhen il-zamūdēn bi-dem-15
 mû. sâ'nbit yôm illi ija la-zōndû fîh ir-rijjâl kân yôm il-ḥizn.
 ḥezin il-melik ketîr â-'nllû ma l'et tijî illa fî hen-wḥâr. 'nllû
 ana 'wbilt bes biddi ḥadan yikfelû. bazdēn iltefet ila wāḥad
 ismû šebân. 'nllû ma btkfelû. ma 'ibil. bazdēn 'am wāḥad
 ismû 'wrâdi. 'âl ana bikfelak. 'nllû il-melik zala 'addēš. 20
 'nllû zala sini. bazdēn il-melik zatâh ḥoms mît nâ'a â-râh la-
 zōnd âhelû. šâr tirm yôm il-ḥizn. 'nllû il-melik li-'wrâdi fât
 il-w't lan biddû yijî ḥmzala kân ija wil-melik kân mištîh in*

ma yijî. tânî yôm rikib il-melik û-'azad bën il-zamûdên û-ṭnôb
 in yîtul 'urâdi. kill in-nâs 'âbûlû la' ma bijâz illa ḥntta yikmel 25
 yômû û-ḥinnî zammâl yâḥkû šâfû ḡbôra. il-melik 'âl bij-jillâd
 ô'tlû. in-nâs 'âlû la' ḥntta nšâf mîn jât belki kân ḥmzûla.
 bazû kem da'î'a wuṣîl. bazûn ḥezin il-melik ketîr 'ullû šû
 jâbak yâ ḥmzûla. 'ullû il-wuṣû. 'ullû il-melik mîn zallmak
 il-wuṣû. 'ullû dînû. 'ullû šû dînak. 'âl in-nuṣrânîyi. 'ullû 30
 il-melik iṣraḥî yâḥa. šeraḥa. tennṣûr il-melik û-kill 'ubiltû
 û-ḥnrôb il-zamûdên wenzam zalu ḥmzûla û-'urâdi û-'ullhum
 ma bazrif mîn akram illi wuṣû bi-wazû au illi kifîl.

There was once a certain king of the Arabs. He took his people and went to the desert; and as he was going, he saw a wild ass, which he followed. His horse became separated from the company. Then rain began to fall heavily (lit. then the world began to be very rainy). He saw a house, entered, and asked shelter in it. The owner of the house said to his wife, "By the appearance of this man, he is a person of wealth. With what shall we serve him?" She replied, "We have nothing except this sheep. Kill it and roast it, and I will go to 5 knead this bit of flour." They did this, and offered the food to the guest, and he slept that night at their house. The next day, when he was about to mount, he said to them, "I am king in-Nazmân; ask for what you wish." The man said to him, "Some day, I will come (to your court)." After a time they became very poor. His wife said to him, "Oh man, the king promised that he would give us something. Go and see." 10

The king in-Nazmân got drunk one day. He had two friends with him. He ordered their death. The next day he asked, "Where are So-and-so and So-and-so?" They told him, "You ordered their death." The king was greatly grieved, and made two columns for them, and appointed a day of happiness and a day of sorrow. On the day of happiness and on the day of sorrow the king used to sit between the two columns. Whoever came to him on the day of happiness, the king would give him presents; and the one who came to him on the day of sorrow the king would kill, and paint the two columns with his blood. 15 It happened that the day in which the man came to him was the day of sorrow. The king was greatly grieved, and said to him, "Could you not find a day to come except to-day?" He

answered, "I accept the condition, but I wish some one to stand security for me." Then he turned to a man whose name was Šebân, and said to him, "Will you not stand security for me?" He did not accept. Then a man whose name was Karâdi arose and said, "I will stand security for you." The king said to him, "For how long?" He replied, "For a year." Then the king gave him (the man) five hundred she-camels, and he departed to his people.

The time for the day of sorrow came. The king said to Karâdi, "The time has come. If Henzela were intending to come, he would have arrived," and the king was very eager that he should not come. The next day the king mounted, and sat between the two columns, and asked that Karâdi should be killed. All the people said to him, "No, it is not lawful until the end of his day." And as they were talking, they saw dust. The king said to the executioner, "Kill him." The people said, "No, until we see who that is; it may be Henzela." After some minutes he arrived. Then the king was greatly grieved, and said, "What brought you, oh Henzela?" He replied, "The fulfillment of the promise." The king said to him, "Who taught you the fulfillment of a promise?" He answered, "My religion." He said to him, "What is your religion?" He replied, "Christianity." The king said to him, "Explain it to me." He explained it, and the king and his whole tribe became Christians, and he destroyed the two columns, and gave presents to Henzela and to Karâdi, and said to them, "I do not know who was more generous, he who kept his promise, or he who stood security."

113.

اجى صياد لعند ملك العجم قدّم له سمكه . عطاها الف
دينار . كانت قاعده الملكة شيرين بجعبه . لما ضهر الصياد
قالت له للملك هادا كثير الف دينار حقّ سمكه . قال لها
هلّق عطيته كيف بدّي اخذ منه . قالت له الملكة صبر شوّبه
انا باخذهم منه . قال لها كيف . قالت له انا بساله شو شكل
ها السمكه ذكر يّمّا انتى . ان قال ذكر بقول الملك ما بياكل

ذكر وان قال انتى بقول الملك ما بياكل انتى . عيّطت للرجّال
سألته شو شكل ها السمكه ذكر يما انتى . فتكر شوي وقال
لها خنتى لا ذكر ولا انتى . انبسط الملك كتيسر . عطاها الف
دينار . وقع واحد . لمة وحطّه في الكيس . قالت له الملكة 10
للملك شفت ما انجل هو وقع دينار لمة واخذه . بعدين عيّط
له الملك وقال له ما بيكفيك الفين دينار حتى تاخذ الدينار
وما خلّيته لواحد من الخدم . قال له تحت امرك . بعدين
الرجّال قال انا خفت ان حدّا يدعس عليه لان عليه صورة
الملك . فرح الملك من فطنته وعطاها الف دينار كمان . 15
كلّفته السمكه ثلاث الاف دينار . قال ان الواحد ما عمره
يسمع مشورة النسوان .

ija šayād la-zōnd melik il-zajem 'nddembū semeki. zatāh elf
dīnār. kānūt 'āzūdi il-meliki širīn bi-jembū. linnma dōhur is-
šayād 'āliltū lil-melik hēda ketir elf dīnār ha' semeki. 'nllha
hollū' zatētū kif biiddi āhud minnū. 'āliltū il-meliki šbur
šwawī ana bāhūdham minnū. 'nllha kif. 'āliltū ana biselū
šū šikl hes-semeki dnker yinnma enta. in 'al dnker b'al il-melik 5
ma byākul dnker win 'al enta b'al il-melik ma byākul enta.
zaiyetit lir-rijjāl se'elitū šū šikl hes-semeki dnker yinnma enta.
fteker šwai ū-'nllha hanta la dnker ū-la enta. nbwsnt il-melik
ketir. zatāh elf dīnār. w'az wāhad. lemmū ū-hattū f'i'l-kis.
'āliltū il-meliki lil-melik šift ma abhāl hā w'az dīnār lemmū 10
w'hpūdū. bazdēn zaiyēlū il-melik ū-'nllū ma bikeffik elfēn
dīnār hanta tāhud id-dīnār ū-ma hollētū li-wāhad min il-hidem.
'nllū taht omrak. bazdēn ir-rijjāl 'al ana hift in hadan yidzas
zalēh liān zalēh šart il-melik. firih il-melik min futntū ū-zatāh
elf dīnār kemān. kelleftū is-semeki ilāt elāf dīnār. 'al in 15
il-wāhad ma zomrū yismaz mešwerit in-niswān.

A fisherman came to the king of Persia, and offered him a fish. The king gave him a thousand dinars. The queen Širīn was sitting beside the king. When the fisherman left, she said

to the king, "That is a great deal: a thousand dinars as the price of the fish." He said to her, "I have but now given them to him; how shall I take them from him?" The queen said to him, "Wait a little, I will take them from him." He said to her, "How?" She replied, "I shall ask him, 'What is the sex of this fish, male or female?' If he says 'Male,' I shall say, 5 'The king will not eat a male,' and if he says, 'Female,' I shall say, 'The king will not eat a female.'" She called the man, and asked him, "What is the sex of this fish, male or female?" He thought a little, and said to her, "It is a hermaphrodite, neither male nor female." The king was very much pleased. He gave the man a thousand dinars. One fell. The man picked it up, and put it in the bag. The queen said to the 10 king, "Did you see how very selfish he was? A dinar fell; he picked it up and took it." Then the king called him and said to him, "Are not two thousand dinars enough for you, that you took the dinar, and did not leave it for one of the servants?" He answered, "I am under your orders." Then he added, "Because the king's likeness is on it I was afraid that some one would step on it." The king was pleased with his cleverness, and gave him a thousand dinars more. The fish 15 cost the king three thousand dinars. He said that one should never in his life listen to the advice of women.

L. 2: بجانبه for بحببه.

114.

كان في ملك عنده ولد وحيد شاف بنت فقيرة. قال له
يا بّي بدي ها البنت. قال له ابوہ لاء انا ملك ما باخذ لك
بنت فقيرة. بعددين الصبي سخن كثير. قالوا له الحكماء احسن
جوزة ها البنت او ابنك ييموت. بعددين راح الملك لعند ابو
البنت. طلب البنت منه. قال له ابوہا انا ما بعطيك ياها
الا ازا كان ابنك بيعرف صنعه. قال له ابني بده يصير ملك شو
بده بالصنعه. انا ما بجوزها الا لواحد بيعرف صنعه لكن ازا
كان بتريد تاخذها بالسيف انا عبدك وتحت امرك. قال له

لاء ما باخذها بالسيف بس بسال ابني اذا كان بيريد يتعلم
 صنعة . راح سأل ابنه . قال أي برید اتعلم کار البلور . بيوم¹⁰
 قال له لابیوه اوسق لي مركب بدّي سافر لستمبول . شكن له
 مركب وهنّ مسافرين انكسر المركب . ناس غرقوا وناس سلموا .
 من الجملة الصبي خلص على شقفة خشبة . طلع على البرّ
 بس هو كان جوعان كثير . وصل لحدّ كرخانه . وقف حدّ
 الباب . قال له لصاحب الكرخانه بتريد تحطني عندك . قال¹⁵
 له انت ما شايف شوها الشغل الدقيق شو بيعرفك تشتغل .
 قال له حطني صانع كنس الخزن بس حتّى اكل . بيوم الملك
 كان عنده قدح من البلور العال . انكسر . الملك بعث ورا
 صاحب الكرخانه وقال له بدّك تعمل ها الكاس . اخذه وهو
 حزان كثير . اجى على الكرخانه عمال يخبر ان الملك طلب²⁰
 منه ان يعمل له الكاس . ما كان حدّا يعرف . قال له الصبي
 يا معلّمي اعطيني شمعة ورغيفين حتّى اتعشى وسكّر الكرخانه
 عليّ . بتجي على بكرا بتلاقي القدح حاضر . عمل هاك .
 صاحب الكرخانه ثاني يوم اجى شاف القدح عال . اخذه وراح
 لعند الملك . هو كان مبسوط كثير . قال له بدّي واحد ثاني²⁵
 اجى خبر الصبي . قال له اعطيني شمعة ورغيفين . ثاني يوم
 الصبح اجى شاف القدح حاضر . بعدين اخذه وطلع يركض
 لعند الملك . قال له الملك بدّي واحد كمان . اجى خبر
 الصبي . قال له طيّب اعطيني شمعة ورغيفين . سكّر
 الكرخانه وراح . الصبي كتب على القدح

يا كفى كفى واعفي ان كان ما بنكفي
التيس ياخذ المال والقدر شغل كفي .

بعدين شافه الملك . بعث ورا صاحب الكرخانه قال له خبرني
مين شتغل ها الاقداح . قال يا سيدي يعيش راسك انا . قال
له احكي دغري او بقطع راسك . خبره . قال له عندي ولد 35
فقير هو شتغلهم . بعث ورا الصبي قال له يا صبي احكي لي
وين تعلمت ها الصنعه . قال له انا ابن ملك تعلمتها ببلاد
والقدر ابوي هداك ياه . قال له صحيح . قال له نعم . اجي
الملك كان بده يقتل صاحب الكرخانه ويعطي كل شي للصبي .
قال له الصبي لاء يا سيدي انا اكلت خبز وملح في بيته اعمل 40
معروف معي وخليته طيب بس انا بترجّاك ابعثني لبي . بعثه
الملك وبعث معه هدايا وصاحب الكرخانه خلص كرمال
الصبي . منتعلم شكلين من ها القصه العهد بين الخبز
والملاح وان كان الواحد غني ما هو عيب ازا تعلم ابنه صنعه .

*kān fī melik zandū welūd wahīd šāf bint fa'iri. 'allū yā
bēyi biddi hel-bint. 'allū abāh la' ana melik ma bāḥūd lak
bint fa'iri. bazdēn iṣ-ṣnbi snḥm ketir. 'ālālū il-ḥekema aḥsan
janwizū hel-bint au ibnak bimāt. bazdēn rāḥ il-melik la-zōnd
abū'l-bint. twlwb il-bint minnū. 'allū abāha ana ma bazṭik
yāha illa iza kān ibnak byazriṭ ṣanza. 'allū ibnī biddū yiṣir 5
melik šā biddū bi-ṣanza. ana ma bejanwizha illa li-wāḥad
byazriṭ ṣanza lākin iza kān bitrid tāḥūdha bis-sēf ana zabdak
ū-taḥt omrak. 'allū la' ma bāḥūdha bis-sēf bes bisel ibnī iza
kān birid yitazallem ṣanza. rāḥ se'el ibnū. 'al ē brid itazallem
kār il-bellōr. bi-yōm 'allū labāh ūs'il merkeb biddi sāfir 10
li-stambāl. šehēnlū merkeb ū-hinnū msāfirin inkeser il-merkeb.
nās jprw'ū ū-nās silmā. min ij-jimlī iṣ-ṣnbi ḥulīṣ zala šw'fit*

ħmšbi. tuliz zala'l-barr bes hā kân jūzân ketir. wuṣil la-ħadd
kirħāna. w'if ħadd il-bāb. 'allū li-šāhib il-kirħāna bitrād
tħwtñi zandak. 'allū ent ma šāyif šā heš-šugl id-dā' šā 15
byazrifak tıştugil. 'allū ħwtñi šāniz kennis il-maħzan bes ħutta
ākul. bi-yōm il-melik kân zandū 'vdaħ min il-bellōr il-zāl.
inkeser. il-melik bazat wera šāhib il-kirħāna ū-'allū biddak
tazmil hel-kās. vħwdū ū-hā ħeznān ketir. ija zala'l-kirħāna
zammāl yħbbir in il-melik tħb minnā in yazzmillū il-kās. 20
ma kân ħadan yazrif. 'allū iṣ-ṣubī yā mazzlū astīnī šemza
ū-rnġifēn ħutta itazašša ū-sekkir il-kirħāna zalēyī. btiji zala
bukra bitlā' il-'vdaħ ħādīr. zamil hek. šāhib il-kirħāna tānī
yōm ija šāf il-'vdaħ zāl. vħwdū ū-rāħ la-zōnd il-melik. hā
kân mabsūt ketir. 'allū biddī wāħad tānī. ija ħnbbir iṣ-ṣubī. 25
'allū azīnī šemza ū-raġifēn. tānī yōm iṣ-ṣubī ija šāf il-'vdaħ
ħādīr. bazdēn vħwdū ū-tuliz yurkuḍ la-zōnd il-melik. 'allū
il-melik biddī wāħad kemān. ija ħnbbir iṣ-ṣubī. 'allū taiyib
azīnī šemza ū-rnġifēn. sekkir il-kirħāna ū-rāħ. iṣ-ṣubī katab
zala'l-'vdaħ

30

yā kefa kiffī
it-tēs yāħud il-māl

wazfī in kân ma bitkiffī
wil-'vdaħ šugl keffī.

bazdēn šāfū il-melik. bazat wera šāhib il-kirħāna 'allū ħnbb-
birnī mīn šnġel hel-'vdaħ. 'āl yā sīdī yazyīš rāsak ana. 'allū
aħkī duġeri au bi'taz rāsak. ħnbbērū. 'allū zandī welwḍ fē'ir 35
hā šnġelhum. bazat wera iṣ-ṣubī 'allū yā ṣubī aħkīlī wēn tazal-
lemt heš-šanza. 'allū ana ibn melik tazallemtha bi-belādī wil-'v-
daħ abāī hedāk yāħ. 'allū šāħīħ. 'allū nazam. ija il-melik
kân biddū yītul šāhib il-kirħāna ū-yaztī kill šī liṣ-ṣubī. 'allū iṣ-
ṣubī la' yā sīdī ana ākelt ħubz ū-milħ fī bētū azmil mazrāf mazī 40
ū-ħmllīħ taiyib bes ana bitrejjāk ebzatnī la-bēyī. bazatū il-melik
ū-bazat mazū hedāya ū-šāhib il-kirħāna ħuliṣ kirmāl iṣ-ṣubī.
mintazallem šiklēn min hel-'uṣṣa il-zaħid bēn il-ħubz wil-milħ
win kân il-wāħad ġnnī ma hā zaib iza tazallem ibnū šanza.

There was a king who had a single son, who saw a poor girl. He said, "Oh my father, I wish this girl." His father said to him, "No, I am the king; I will not take a poor girl for you." Then the boy became very sick. The physicians said to his father, "It is better if you will marry him to this girl; otherwise your son will die." Then the king went to the girl's father and

asked the girl of him. Her father said to him, "I will not give her to you unless your son knows a trade." He replied, "My son will be king, what does he want of a trade?" "I will not marry her to anyone who does not know a trade; but if you wish to take her by the sword, I am your slave and under your orders." The king said to him, "No, I will not take her by the sword, but I will ask my son if he wishes to learn a trade." He went and asked his son, who said, "Yes, I wish to learn the working of crystals."

One day he said to his father, "Freight a ship for me, I wish to travel to Constantinople." His father loaded a ship for him, and as they were travelling, the ship was wrecked. Some were drowned and some were saved. From the number, the boy was saved on a bit of wood. He reached the land, but was very hungry. He arrived at a work-shop, and stood near the door. He said to the owner of the shop, "Will you take me at your shop?" He replied, "You do not see the nature of this delicate work. How will you know how to do this work?" He said, "Take me as a servant. I will sweep the shop, but for my food."

One day the king had a goblet of very fine crystal. It was broken. The king sent for the owner of the work-shop, and said to him, "You must mend this goblet." He took it and was very sad. He went to the shop, and was telling that the king demanded of him that he should mend the goblet. There was no one who knew how to do it. The boy said to him, "Oh my master, give me a candle and two loaves (of bread) so that I may dine, and close the shop on me. You will come in the morning and find the goblet ready." He did this. The owner of the shop came the next morning, and saw the goblet done excellently. He took it and went to the king, who was very much pleased. He said, "I wish another." The owner of the shop came and informed the boy, who said, "Give me a candle and two loaves." The morning of the following day the owner of the shop came and saw the goblet ready. Then he took it, and went running to the king. The king said to him, "I wish still another." He returned and informed the boy, who said, "Good; give me a candle and two loaves." He shut the shop and departed. The boy wrote on the goblet,

"Oh plenty, be plentiful, and increase if there is not plenty; the goat will take the money, and the goblet is the work of my hand."

Later the king saw this. He sent for the owner of the workshop, and said to him, "Tell me who did the work on these goblets." He said, "Oh my lord, may your head be kept in safety, I (did it)." The king said to him, "Speak the truth, or I will cut off your head." He told him, saying, "I have a poor boy who did the work on them." The king sent for the 35 boy and said to him, "Oh boy, tell me where you learned this trade." He replied, "I am a king's son, and learned it in my country, and the goblet my father presented to you." The king said to him, "Is that true?" He answered, "Yes." The king wanted to kill the owner of the shop, and to give everything to the boy. The boy said to him, "No, my lord, I ate bread and salt in his house; do me a favor and let him live; but I beg of 40 you, send me to my father." The king sent him, and sent presents with him, and the owner of the shop was saved for the sake of the boy. We learn two things from this story: the covenant of the bread and salt, and that if one is rich, it is no shame for his son to learn a trade.

115.

مرّة كان في ثلاث حراميّة في خمّاره . راحوا الناس اللي كانوا
 عمّال يسكروا . قالوا الجراميّة لبعضهم الليلة بدّنا نروح نسرق
 خزنة السلطان . هرون الرشيد كان متخفي وقاعد في قرنه .
 فرّ قال لهم انا بدّي روح معكم . بس كان متخفي وما عرفوه . قال
 لهم بتاخذوني معكم او بحكي . قالوا طيّب . سألوا واحد شو 5
 كارك . قال لهم انا بعرف الكلاب شو بتقول لما بتنبّج . قالوا
 للناني انت شو كارك . قال بحمل سبعين قنطار وما بتعب .
 قالوا للتالت انت شو بتعمل . قال لهم انا معي مغنطيس
 بسحب كلّ المسامير والبراغي بدون صوت . قالوا له انت شو
 بتعمل . قال لهم انا بفرج المنضات . قالوا طيّب امشوا حتّى 10
 نروح . مشيو وراحوا وهنّ رايحين سمعوا كلاب عمّال تنبّج .

- قالوا له للي بيعرف بنبيح الكلاب شو عمال يقولوا. قال لهم
 عمال يقولوا ان الملك معنا. قال له هرون الرشيد اسكت
 دخلك وزعل كثير وخاف ان يعرفوه وقال له الملك بيحي يسرق
 خزنته. بعددين وصلوا لدار الملك. صارت الكلاب تنبح كثير. 15
 بعددين قالوا للي بيعرف بلغة الكلاب شو عمال يقولوا. قال
 لهم انا قلت لكم عمال يقولوا الملك معنا. زعل كثير الملك
 وقال له ما قلت لك انا ما بقى تقول الملك معنا شو بدّي احي
 اسرق خزنتي. طلّعوا لفوق. قالوا له لصاحب المغنطيس
 انت احب البراغي والمسامير. سحبهم قالوا له لل يحمل كثير. 20
 احي دورك. قال لهم هرون الرشيد انا بسبقكم لمطرح الفلاني
 حتّي ما حدّا يلقتنا على الدرب. راح وجاب البوليس
 وهنّ ضاهرين لقطهم واخذهم للحبس. بعددين ثاني يوم
 هرون الرشيد راح للمجلس. قال لهم جيبوا الحراميّة لهون.
 قال له للاول انت شو كارك. قال له انا بفهم الكلاب شو 25
 بيعقولوا. قال له للثاني شو بتعرف. قال له انا بسحب
 بالمغنطيس. قال له للثالث انت شو كارك. قال له بحمل حمله
 ثقيله. بعددين قالوا له انت كارك فراّج الضيقات شو بعد بدك
 ضيقه اكثر من هاك. قال لهم ها البرّة ساحتكم ونفاهم. قال
 لهم ازا شفتكم بها البلد بقتلكم. ستكتروا بخيرة وراحوا. 30

*marra kân fi tlât harāmīyi fi hūmāra. rāhū in-nās illi
 kânū zammāl yiskerū. 'alū il-harāmīyi li-bazdhum il-lēli
 biddna nrāh nisru' hūznit is-sultān. herān ir-rašīd kân mit-
 hūffī ū-'āzōd fi 'urni. fezz 'ullhum ana biddi rāh mazkum bes
 kân mit-hūffī ū-ma zarefāh. 'ullhum btāhādūnē mazkum au
 bihki. 'alū taiyib. se'elū wāḥad šū kārak. 'ullhum ana bazrif 5*

il-klāb šā bit'al limma bitnebbih. 'ālū lit-tānī enti šā kārak.
 'āl biḥmul sebazīn 'untār ā-ma bitzab. 'ālū lit-tālit enti šā
 btazmīl. 'allham ana maḥi maḥnetis biḥeb kīl il-misāmīr wil-
 brāḡi bidān šarūt. 'ālālū ent šā btazmīl. 'allham ana biḥruḡ
 il-mīndā. 'ālū tairiyib imšū ḥutta wrāh. mišyū ā-rāḥū ā-hinni 10
 rāyihim semazū klāb zammāl tnebbih. 'ālālū lillī byazrif
 bi-nebih il-klāb šā zammāl yī'ālū. 'allham zammāl yī'ālū in
 il-melik mazna. 'allū herān ir-rašīd iskut dahlak ā-zazöl ketir
 ā-ḥāḡ in yuzrifāh ā-'allū il-melik byijī yisrū ḥazntū. bazdēn
 wuḥā li-dār il-melik. šarūt il-klāb tnebbih ketir. bazdēn 'ālū 15
 lillī byazrif bi-ḥuḡet il-klāb šā zammāl yī'ālū. 'allham ana
 'ultīllkum zammāl yī'ālū il-melik mazna. zazöl ketir il-melik
 ā-'allū ma 'ultīllak ana ma w'a tī'āl il-melik mazna šā biddi
 ijī isrū ḥaznti. tīlazū li-fō. 'ālālū li-šāḥib il-maḥnetis
 enti isḥeb il-brāḡi wil-misāmīr. saḥbham. 'ālālū lil byiḥmil
 ketir ija dōrak. 'allham herān ir-rašīd ana bisbe'kum 20
 li-mwtrah il-flānī ḥutta ma ḥadan yī'wina zala'd-derb. rāḥ
 ā-jāb il-bōlis ā-hinni dḥrīm w'nthum wḥpdlum lil-ḥnbs.
 bazdēn tānī yōm herān ir-rašīd rāḥ lil-mejlīs. 'allham jībū
 il-ḥarāmīyi la-ḥōn. 'allū lil-awwel ent šā kārak. 'allū ana biḥ-
 hem il-klāb šā bi'ālū. 'allū lit-tānī šā btazrif. 'allū ana bis- 25
 heb bil-maḥnetis. 'allū lit-tālit ent šā kārak. 'allū biḥmul
 ḥamli tīli. bazdēn 'ālālū enti kārak ferrāj il-ḥāt šā bazd
 biddak ḡi aktar min ḥēk. 'allham ḥel-morra sāmaḥtkum
 ā-nefālhum. 'allham iza šiftkum bi-ḥel-belwā bi'tīllkum. stek-
 terū bi-ḥērū ā-rāḥū.

30

Once there were three robbers in a wine shop. The people
 who were drinking there departed. The robbers said among
 themselves, "At night we shall go and steal the treasure of the
 sultan." Herān ir-Rašīd was disguised, and sitting in a corner.
 He rose and said to them, "I wish to go with you;" but he
 was disguised, and they did not know him. He said to them,
 "Take me with you or I shall tell (of the plot)." They said,
 "Good." They asked one, "What is your business?" He 5
 said to them, "I know what the dogs say when they bark."
 They said to the second, "What is your business?" He said,
 "I carry seventy *kuntār* (about 17½ tons), and am not wearied."
 They said to the third, "And you, what do you do?" He said
 to them, "I have a magnet with which I extract all the nails

and screws without noise." They said to the king, "What do you do?" He said to them, "I help those in trouble." They said, "Good. Start, (lit. walk) that we may be on the way 10 (lit. that we may go)." They started and left (the wine shop), and as they were going, they heard dogs barking.

They said to him who understood the barking of dogs, "What are they saying?" He said to them, "They are saying that the king is with us." Herûn ir-Rašîd said to him, "Keep still, I beg of you." The king was very angry, and feared that they would know him, and he said to the man, "Will the king come to steal his own treasure?" Afterwards they reached the palace of the king. The dogs began to bark very much. Then they said to him who knew the language of the 15 dogs, "What are they saying?" He said to them, "I told you that they are saying that the king is with us." The king was very angry, and said to him, "Did I not tell you not to say again that the king is with us? Why should I come to steal my own treasure?"

They went up (on to the palace). They said to the owner of the magnet, "You extract the screws and the nails." He extracted them; and they said to the man who could carry a great deal, "Your turn has come." Herûn ir-Rašîd said to 20 them, "I shall precede you to such-and-such a place, so that no one will catch us on the road." He departed, brought the police, and caught the robbers as they were going out, and put them in prison.

Then the next day Herûn ir-Rašîd went to the court. He said to them, "Bring the robbers here." He said to the first, "What is your business?" He answered, "I understand what the dogs say." He said to the second, "What do you know?" 25 He replied, "I extract with the magnet." He said to the third, "What is your business?" He replied, "I carry a heavy load." Then they said to him, "Your business is the relief of troubles. What do you want of a trouble greater than this (of ours)?" He said to them, "This time I have pardoned you," and he exiled them. He said to them, "If I see you in this town, I shall kill you." They wished that his gifts might increase, and departed.

كان في سلطان عنده اربعين صبي . شافوا كل اولاد الوزر
تجوزوا وكل اولاد الاكابر في شهر شعبان . بعدين الكبير
قال لاخته تعوا نحن حتى نخر ليش ابونا ما بيجوزنا هلق
نحن منلبس كلنا احمر ومنقعد في اوضنا لما بيجي ابونا
بيسالنا ليش زعلانين . منقول له كل اولاد الاكابر تجوزوا ونحن⁵
اولاد السلطان ما بتجوزنا . اجي ابوهم من عشيته . سأل فين
الاولاد . العبيد قالوا له هون لابسين احمر علامة الغضب .
فات لعند الكبير . قال له ما لك يا ابني غضبان . قال له
انا صار عمري خمسين سنه وما جوزتني . قال له تكرم يا ابني
بس هون ما في بنات ملوك على قدكم . الكل قالوا نحن ما¹⁰
بدنا بنات ملوك بدنا اربعين بنت من فرد ام واب . قال
مليح . جابوا اربعين بغل حملوهم من خفيف الحمل وغالي
التمن . صاروا يمشوا يمشوا حتى وصلوا لحد مغارة . صار
الليل . ناموا هونيك . تاني يوم قاموا حتى يروحوا على
الصيد . خلوا الزغير حتى يعمل الاكل . بدّه يشعل نار.¹⁵
ما كان عنده شحيطا . راح صار يمشي حتى وصل لحد تصوينه عند
المغرب . طلع عليها ونزل . شاف سلم . طلع على السلم
شاف عبد حامل سيف وطالع يقتل بنات السلطان . قتله .
بعدين شاف الثاني . قتله لحد العشرين . بعدين فات
لجوا . شاف بنت ملك نايه في تحت مثل القمر . بعدين فات²⁰
لاوضة الثانية لحد تسع وثلاثين . في كل اوضه كان في بنت .
في اوضه الاربعين فتش ما شاف حدا . قال اخوتي لقيت لهم

عرايس بس انا لاء . صار يفتش في الاوضه . شاف سرير في
السقف . نزله شاف صبيّه حلوه اكثر من الكدّ وشعرها معطي
وجهها . فرقه وتركها وراح . اجى ابوههم شاف العبيد 25
مقتولين ومرميين . سأل الخدم مين عملها المعروف معي حتّى
اعطيه اللي بيريد . كان الصبي راح لعند اخوته وما خبرهم .
الملك بعث منادي ينادي وبايده منديل . اول يوم وتاني يوم
وتالت يوم شافه ابن السلطان . قال له اعطيني المنديل .
عطاها ياه . راح لعند الملك وخبره . قال له شو بتريد 30
اعطيك . قال له ما بيريد شي بس نحن اولاد سلطان الفلاني
ونحن اربعين واحد من فرد امّ واب . بدّنا اربعين عروس من
فرد امّ واب . قال له أيّ تكرموا . بعث ورا اخوته . اجوا
وشافوا عرايسهم . لما شافوا الزغيره اظرف من الكدّ نحسدوا
وصاروا بدّهم يقتلوا اخوهم . راحوا لعند السلطان وقالوا له 35
بحيس ان الزغيره اظرف من الكدّ لازم تطلب مهرها غالي .
قال لهم شو بطلب . قالوا له في عند الغول لحاف كويس كتير
من حرير وكبير كتير واذا لقينته بيصير زغير . راح قال له انا ما
بعطيك بنتي حتّى تحيب لي لحاف الغول . قال له حسن طيب .
راح لمّ براغيت كتير وطلع على سطح الغول . فخته ورمى 40
البراغيت على الغول والغولة . بعدين الغول قال للغولة حظّي
الحاف برّا حتّى يطيروا البراغيت . بعدين حظّه برّا . اجى
حسن اخده . في بين بيت الغول والدرب حجر مسحور . الغول
شاف حسن اخذ الحاف . بعدين الغول صار يقول له دخلك
يا حسن الله يخلّيك يا حسن اطلب متل ما بتريد بعطيك . 45

ما ردة حسن. اخذ الخفاف وراح لعند السلطان. قال له
 هلق بدّي العروس. قال له تكرم. اجوا اخوته قالوا له بعد
 عنده حصان ما في متله. اجى السلطان قال له بعد بدّي
 حصان الغول. قال له طيب ها الشي ما هو منك بس من
 اخوتي. راح لبيت الغول. تخبّي تحت بطن الحصان. كان⁵⁰
 الحصان مربوط بسميع رزات. قبع اول رزة. سهل الحصان.
 قال لها الغول للغوله قومي شوفي مين عمال يسرق الحصان.
 قالت له مين بيسترجي يسرق الحصان. بعدين حسن قبع
 التانيه. سهل الحصان كمان اكثر من الاول. قام الغول
 حتى يشوف مين عمال يسرق الحصان. فتش لقي حسن تحت⁵⁵
 بطن الحصان. قال له ها علقت. اخذه وربطه وراح حتى
 يعزم كل الغيلان. قال لها لمرته عجمي كثير. بعدين
 صارت تعجن. قال لها حسن فكّي لي ايدي حتى اعجن
 مطرحة. فكّت له ايده. بعدين قال لها ما فيني اعجن
 بايد واحده فكّي لي التانيه بعجن احسن. فكّت له ايد⁶⁰
 التانيه. فكّ اجريه قتلها وطبخها وحطّ السفرة. اخذ
 الحصان وراح. وصل لعند السلطان. قال له يا سلطان
 الزمان ازا كان بعد بتطلب شي بقتلك وبقتل اخوتي. قال له
 لاء خد عروستك. حملوا كلهم راحوا وهنّ راچين قالوا لهم
 المكارية لا تمرقوا من ها الطريق. غيروها ليش هونيك كل⁶⁵
 اهل البلد مسكورين صاروا حجار سود. بعدين اخوته قالوا بس
 مرّقوا حسن من هونيك ومرّته بتبقى معنا. المكارية عملوا
 غلط مرّقوهم من المدينه المسكوره. شافهم. اليهودي اللي

بيسحر استحلّ الست حسن . سحرهم كلّهم من عداها .
 اخدها عروس اله . بعدين ما عرفت جوزها طيّب ولا هو عرف⁷⁰
 أنّها هي طيّبه . بعدين كان جوزها في بستان . طلّع شاف
 ست حسن في الشّبّاك . بعث مع العبيد قال لها انا طيّب
 بس اسالي اليهودي فين روحه حتّي تبقي تنسلّي انتي وياها في
 النهار . من عشّيّه اجى اليهودي صارت تقول له دخلك قل لي
 وين روحك حتّي اتسلّي انا وياها في النهار . قال لها في سكرة⁷⁵
 الباب . حطّتش تشكيل على الباب وعملت أنّها عمال تحكي
 معها . اجى عشّيّه اليهودي شافها مشكله الباب . قال لها
 شو انتي بجنونه . قالت له دخلك وين روحك . قال لها في
 المكسسه . صارت تفحك عليه حتّي يخبّن أنّها بتخبّه . قالت
 يوم قالت له دخلك قل لي وين روحك . قال لها روجي بعلمه⁸⁰
 محطوطه باجر غزاله عرجه جّوات قطنه . قالت له كيف بدّي
 اعمل حتّي جيبها . قال لها بتلات شعرات من دقني .
 اخدت التلات شعرات وتاني يوم عطيتهم لجوزها . حرق اول
 شعرة اجى مارد قال له شو بتريد . قال له بدّك تاخذني
 لمطرح الفلاني . اخده . شاف غزاله عرجه . قوّسها وشال⁸⁵
 رجلها شاف فيها علبه . فتح العلبه شاف فيها قطنه .
 اليهودي قال لها لست حسن اخ انا راح اموت . حسن حرق
 شعرة تانيه . اجى مارد . قال له شو بتريد . قال له بدّي
 تردني للبلد اللي فيها اليهودي . حطّه على كتافه وطار لبلد
 اليهودي . شال القطنه وصار يقول له لليهودي شرف روحك⁹⁰
 معي . فكّ السحر عن اخوتي او روحك معي . اخد ماء ورشها .

رجعوا كلهم زلم مثل ما كانوا وكل اهل البلد المسحورة الحدادين
النجارين وكل واحد في صناعته. بعددين مسك القطنه نثفها
وراحوا كلهم لعند ابوهم. حسن احكى قصته لابوه. ابوه
حظه عنده واخوته سكنهم في غير بلد.

95

هاده حكايتي حكيتهها وفي عبك خبيتهها.

kān fī sultān zandū arbazīn ṣubī. šāfū kill ūlād il-wizw
tejavwezū u-kill ūlād il-akābir fī ṣuḥr šazbān. bazlēn il-kebīr
'āl laḥūtū tazū naḥna ḥotta naḥred lēš abūna ma biḥawwizna.
ḥollū' naḥna mnilbis killna aḥmar u-mnw'zud fī wawōdna. limma
byijī abūna byisebna lēš zazlānūn. min'illū kill ūlād il-akābir
tejavwezū ū-naḥna ūlād is-sultān ma biḥawwizna. ija abūhum 5
min zašīyi. se'el fēn il-ūlād. il-zabīd 'ālālū hinni lābsēn
aḥmar zalāmīl il-ḡuḡḡb. fāt la-zōnd il-kebīr. 'nllū mlāk
y'ibnū ḡuḡḡbān. 'nllū ana šār zomrī ḥmwšn sīnī ū-ma jaw-
wezū. 'nllū tikram y'ibnū bes hōn ma fī bindūt mlāk zala 'mld-
kram. il-kill 'ālū naḥna ma biddna bindūt mlāk biddna arbazīn 10
bint min fōrd imm wāb. 'āl mlīh. jābū arbazīn buḡl ḥmw-
melāhum min ḥw'f il-ḥmwel ū-ḡālī it-temen. šārū yimšū yimšū
ḥotta wuslū la-ḥadd muḡāra. šār il-lēl. nāmū hōnīk. tānū
yōm 'āmū ḥotta yirāḥū zala 's-šēd. ḥollū iz-zḡīr ḥotta yazmil
il-ākl. biddū yišazzöl nār. ma kān zandū šaḥḥaiḡa. rāḥ šār 15
yimšū ḥotta wuslū la-ḥadd twšwōnī zand il-muḡarīb. ṭuliz zalēha
ū-nizil. šāf sillhum. ṭuliz zala is-sillhum šāf zabd ḥāmil sēf
ū-tālīz yī'tul bindūt is-sultān. 'ntelū. bazlēn šāf it-tānū. 'ntelū
la-ḥadd il-zašrīn. bazlēn fāt la-jāwa. šāf bint melik nāyimī
fī twḥt mītl il-wmwr. bazlēn fāt lūda it-tānyī la-ḥadd tisuz 20
ū-tlātīn. fī kill ūda kān fī bint. fī ūdīt il-arbazīn fetteš ma
šāf ḥadan. 'āl aḥātī lw'etūlum zarāyīs bes ana la'. šār yifet-
tiš fī'l-ūda. šāf srīr fī's-sw'f. nezzelū šāf ṣubīyi helwī aktar
min il-kill ū-šazrha muḡṭṭī wijha. fērv'ū ū-tarakha ū-rāḥ.
ija abūhum šāf il-zabīd me'tūlīn ū-mōrmūyīn. se'el il-ḥīdem 25
min zamel hel-mazrāf mazī ḥotta azṭīh illī birīd. kān is-ṣubī
rāḥ la-zōnd aḥātū ū-ma ḥobberhum. il-melik basat minādī
yinādī ū-bīdū mandīl. awwel yōm ū-tānū yōm ū-tālīt yōm šāfū
ibn is-sultān. 'vllū azṭīnū il-mandīl. zatāḥ yāḥ. rāḥ la-zōnd

il-melik ū-habbērū. 'ullū šā bitrīd aṣṭik. 'ullū ma brīd šī bes 30
nahm ūlād sultān il-flānī ū-nahm arbazīn wāḥad mīn fwrīd imm
wāb. biddna arbazīn zarās mīn fwrīd imm wāb. 'ullū ē tik-
ramū. bazat wera aḥātū. ijū ū-šāfū zarāyishum. linma
šāfū iz-zǧīri azraf mīn il-kill nḥasadū ū-šdrū biddhum yi'tulū 35
aḥāhum. rāḥū la-zōnd is-sultān ū-'ālālū biḥais in iz-zǧīri 35
azraf mīn il-kill lāzim tuḥlub mḥmrha ḡālī. 'ullum šā buḥlub.
'ālālū fī zand il-ḡāl lḥāḍf kwaiyis ketīr mīn ḥarīr ū-kebīr ketīr
wiza leffētū bīsēr zǧīr. rāḥ 'ullū ana ma bastīk hinti ḥntta tǧiblū
lḥāḍf il-ḡāl. 'ullū ḥasan ṭaiyib. rāḥ lenim brāḡīt ketīr ū-ṭuliz
zala snḥ il-ḡāl. feḥtū ū-rōma il-brāḡīt zala 'l-ḡāl wil-ḡālī. 40
basdēn il-ḡāl 'dī lil-ḡālī ḥntṭi il-lḥāḍf bnrra ḥntta yiṭērū
il-brāḡīt. basdēn ḥntṭitū bnrra. ija ḥasan nḥndū. fī bēn bēt
il-ḡāl wid-derb ḥajar meshār. il-ḡāl šāḥ ḥasan āḥid il-
lḥāḍf. basdēn il-ḡāl šār yi'llū dahlak yā ḥasan nlla yiḥwl-
līk yā ḥasan nḥlub mitl ma bitrīd bastīk. ma redd ḥasan. 45
nḥnd il-lḥāḍf ū-rāḥ la-zōnd is-sultān. 'ullū ḥwll' biddī 'l-
zarās. 'ullū tikram. ijū aḥātū 'ālālū bazd zandū ḥsān
mā fī mitlū. ija is-sultān 'ullū bazd biddī ḥsān il-ḡāl. 'ullū
ṭaiyib ḥeš-šē ma ḥa minnak bes mīn aḥātū. rāḥ li-bēt
il-ḡāl. teḥbbā taḥt bṭn il-ḥsān. kān il-ḥsān marbātū 50
bi-sebaz rezzāt. 'wbaz awcel rezzi. ṣḥel il-ḥsān. 'ullha il-ḡāl
lil-ḡālī 'amī šāfī mīn zammāl yisrū il-ḥsān. 'ālītū mīn byis-
terjū yisrū il-ḥsān. basdēn ḥasan 'wbaz it-tānyī. ṣḥel il-ḥsān
keḥdān aktar mīn il-awcel. 'am il-ḡāl ḥntta yišāḥ mīn zammāl
yisrū il-ḥsān. fettes b'a ḥasan taḥt bṭn il-ḥsān. 'ullū ḥā 55
zalīt. nḥndū ū-rabbwtū ū-rāḥ ḥntta yazzim kill il-ḡālān.
'ullha li-martū zōjinnū ketīr. basdēn šarīt tazjun. 'ullha ḥasan
fikkilī idī ḥntta özjun mṭrṭḥik. fekkilū idū. basdēn 'ullha
ma fīnī özjun bīd wāḥdi fikkilī it-tānyī bōzjun aḥsan. fekkilū
id it-tānyī. fekk ijrēh 'wtelha ū-ṭnbahha ū-ḥntt is-sufra. nḥnd 60
il-ḥsān ū-rāḥ. wuṣil la-zōnd is-sultān. 'ullū yā sultān iz-zemān
iza kān bazd btuḥlub šī bītāk ū-bītul aḥātū. 'ullū la' ḥud
zarāstak. ḥmmalū killhum rāḥū ū-ḥinnī rūyihūn 'ālālhum il-
mkārīyī la timrū ū mīn ḥet-ṭwrī. ḡaiyirha lēš ḥōnīk kill āḥel 65
il-belw meshārīn šārū ḥajār sād. basdēn aḥātū 'ālū bes merri'ū
ḥasan mīn ḥōnīk ū-martū btib'a mazna. il-mkārīyī zamelū
ḡnlat mṭrrw'ahum mīn il-medīnī il-meshāra. šāḥlum il-yahādī
illī byishar istahla is-sitt ḥisn. saḥerhum killhum mīn zadlha.
nḥndha zarās ilū. basdēn ma zareft jōzha ṭaiyib ū-la ḥawī

zaref innha hi taiyibi. bazden kân jôzha fi bistân. tollaz šâf 70
 sitt hisn f'i š-sibbâk. bazat maz il-zabîd 'ollha ana taiyib bes
 iseli il-yahâdî f'en râhû hntta tib'i titselli enti wâyâha f'i n-nahâr.
 min zašiyi ija il-yahâdî šârit t'illû dahlak 'illi wên râhak hntta
 itsella ana wâyâha f'i n-nahâr. 'ollha fi sukret il-bâb. hnttî 75
 teškîl zala'l-bâb â-zammet innha zammâl tâhkî mazha. ija zašiyi
 il-yahâdî šâfha mšekkîl il-bâb. 'ollha šû enti mejnâni. 'âlittû
 dahlak wên râhak. 'ollha f'il-mâkinsi. šârit tidhak zalêh hntta
 yihmmîn innha bihebbû. tâlît yôm 'âlittû dahlak 'illi wên
 râhak. 'ollha râhî bi-zôlbi mahtâti bijor ipzâlî zarja jwâd 80
 'utni. 'âlittû kif biddi azmîl hntta jibha. 'ollha bi-tlât šazrât
 min dn'û. nhdit it-tlât šazrât â-tânî yôm zatyithum li-jôzha.
 hrrv' auwel šazra ija mârid 'ollû šû bitrid. 'ollû biddak tâhâdnî
 li-matrnî il-flânî. nhdû. šâf ipzâlî zarja. 'auvesha â-šâl 85
 rijelha šâf f'îha zôlbi. fetah il-zôlbi šâf f'îha 'utni. il-yahâdî
 'ollha li-sitt hisn ah ana râh emât. hasan hrrv' šazra tânyî ija
 mârid. 'ollû šû bitrid. 'ollû biddi triddnî lil-belwd illi f'îha
 il-yahâdî. hnttû zala ketâfû â-târ li-belwd il-yahâdî. šâl il-
 'utni â-šâr y'illû lil-yahâdî šâf râhak mazî. fkk is-sihw zan 90
 ahâtî au râhak mazî. nhd mai â-reššha. rijazû killhum zilm
 mitl ma kânû â-kill âhel il-belwd il-meshâra il-haddâdîn in-
 nejârîn â-kill wâhad f'i šwnâztû. bazden misik il-'utni netrefha
 â-râhû killhum la-zônd abâhum. hasan âhka 'isštû lubâh.
 abâh hnttû zandû wahtû sekkenhum f'i ġer belwd.

95

hêdi hakâyeti hakêtha

â-f'i zabbak hwêtha.

There was a sultan who had forty boys. They saw all the
 sons of the vizirs and the sons of the nobles married in the
 month of Šazbân. Then the eldest son said to his brothers,
 "Come, let us isolate ourselves, because our father has not
 married us. Now we shall all dress in red and shall sit in
 our rooms. When our father comes and asks us why we are
 angry, we shall say to him, 'All the sons of the nobles have
 been married; and you will not marry us, who are the sons of 5
 the sultan.'" In the evening their father came. He asked,
 "Where are the boys?" The slaves said to him, "They are
 dressed in red as a sign of anger." He went to the eldest and
 said to him, "What is the matter with you, oh my son, that
 you are angry?" He replied, "I am now fifty years old, and
 you have not married me." He said to him, "Willingly (would

I marry you), oh my son, but here there are no kings' daughters fit for you." All of them said, "We do not wish kings' daughters; we wish forty girls born of the same mother and father." He said, "Good."

They brought forty mules and loaded them with light burdens, but of great value. They set out, and kept on until they reached a cave. Night came. They slept there. The next day they rose to go on a hunt. They left the youngest one to make the food. He wished to kindle a fire. Having no matches, 15 he began to walk, until at sunset he arrived at a wall. He climbed up on it, and then descended. He saw a ladder. He mounted the ladder, and saw a slave carrying a sword, going up to kill the daughters of the sultan. He killed him. Then he saw a second. He killed him, (and continued killing others) to (the number of) twenty. Then he entered the interior. He saw a king's daughter like the moon, sleeping in a bed. Then he entered a second room, and (continued) 20 until (he had entered) thirty-nine. In every room there was a maiden. In the room of the fortieth, he searched, but did not see anyone. He said, "I have found brides for my brothers, but none for myself." He began to search in the room. He saw a cradle in the ceiling. He lowered it, and saw a girl the most beautiful of all, with her hair covering her face. He parted it, and then left her and went away.

The father of the maidens came and saw the slaves all lying dead. He asked the servants, "Who did this favor for 25 me, that I may give him whatever he wishes?" The boy had gone to his brothers, and had not told them anything. The king sent a herald to make a proclamation; and in his hand he had a veil. He went the first day and the second day, and the third day the son of the sultan saw him. He said to him, "Give me the veil." He gave it to him. The son of the sultan went to the king and told him (what he had done). The king said to him, "What do you wish that I should give you?" 30 He replied, "I do not wish anything; but we are the sons of the Sultan So-and-so, and we are forty, born of the same mother and father. We want forty brides born of the same mother and father." He answered, "Welcome." The boy sent for his brothers. They came, and saw their brides. When they saw that the youngest was the most beautiful of all, they were envious and wished to kill their brother.

They went to the sultan and said to him, "Because the 35 youngest maiden is the most beautiful of all, you should ask a rich dowry for her." He said to them, "What shall I ask?" They said to him, "The ogre has a bed-cover, which is very fine, made of silk, and very large, and if you fold it, it will become small." The sultan went and said to the boy, "I will not give you my daughter until you bring me the ogre's bed-cover." Hasan said to him, "Good."

He went and gathered many fleas, and ascended to the roof of the ogre's house. He made a hole in it, and threw the 40 fleas on the ogre and the ogress. Then the ogre said to the ogress, "Put the bed-cover outside, so that the fleas may fly away." Then she put it outside. Hasan came and took it. Between the ogre's house and the road, there was an enchanted rock. The ogre saw Hasan taking the bed-cover. Then the ogre said to him, "I beg you, oh Hasan, God keep you, oh Hasan, ask what you wish and I will give it to you." Hasan 45 did not answer. He took the bed-cover and went to the sultan. He said to him, "Now I wish the bride." He replied, "Welcome."

Hasan's brothers came and said to the sultan, "The ogre still has a horse which has no equal." The sultan came and said to Hasan, "I wish also the ogre's horse." He replied, "Good. This affair is not your doing, but the doing of my brothers." He went to the ogre's house. He hid under the belly of the horse. The horse was fastened by seven staples. 50 He drew out the first staple. The horse neighed. The ogre said to the ogress, "Get up, see who is stealing the horse." She said to him, "Who will dare to steal the horse?" Then Hasan pulled out the second staple. The horse neighed a second time, louder than the first. The ogre got up to see who was stealing the horse. He searched and found Hasan under the 55 horse's belly. He said to him, "Ah, you have been caught." He took him, tied him, and went to summon all the ogres. He said to his wife, "Knead a great deal of dough." Then she began to knead the dough. Hasan said to her, "Free my hand, so that I may knead in your place." She freed his hand. Then he said to her, "I cannot knead with one hand; free the other for me, and I shall knead better." She freed for him his other hand. He freed his feet and killed her, cooked her, 60

and spread the table. He took the horse and departed. He came to the sultan and said to him, "Oh Sultan of the Age, if you again ask anything, I shall kill you, and shall kill my brothers." He replied, "No, take your bride."

All of them loaded (the mules) and departed; as they were going, the muleteers said to them, "Do not pass by this road; change it, because over there all the people of the town are 65 enchanted, and became black stones." Then his brothers said, "Make Hasan pass by that road, and let his wife remain with us." The muleteers made a mistake, and caused them to pass by the enchanted city.

The Jew who performed the enchantment saw them, and fell in love with Princess Hishn. He enchanted all of them except her, whom he took as his bride. She did not know that her husband was alive and he did not know that she was alive. 70 Afterward, her husband was in the garden. He looked and saw Princess Hishn in the window. He sent (a message) by the slaves, and said to her, "I am alive; but ask the Jew where is his soul, that you and it may be company for each other during the day."

In the evening the Jew came. She said to him, "I beg of you, tell me where your soul is, so that I and it may be company for each other during the day." He said to her, "In the wooden lock of the door." She put a bunch of flowers on 75 the door, and began to act as though she were talking with it. The Jew came in the evening, and saw the door decorated. He said to her, "What! Are you crazy?" She said to him, "I beg of you, where is your soul?" He said to her, "In the broom." She began to smile (lit. laugh) at him, so that he would think that she loved him. The third day she said to him, "I beg of you, tell me where your soul is." He said to her, "My soul is inside of some cotton in a little box in the foot of 80 a lame gazelle." She said to him, "What shall I do to get it?" He replied, "By means of three hairs from my beard." She took the three hairs, and the next day gave them to her husband. He burned the first hair. A giant appeared, who said to him, "What do you wish?" He said to him, "You must take me to such-and-such a place." He took him. He saw a lame gazelle. He shot her, and removed her foot, and saw in it 85 a little box. He opened the little box and saw in it some cotton.

The Jew said to his wife, "Ah, I am going to die." Hasan burned the second hair. A giant appeared. He said to Hasan, "What do you wish?" He said to him, "I wish you to take me back to the town in which the Jew is." He put him on his shoulders and flew to the town of the Jew. Hasan took out the cotton, and said to the Jew, "See, I have your soul. 90 Remove the enchantment from my brothers, or your soul (will remain) with me." The Jew took water and sprinkled it. All of them returned (to the forms of) men, as they were; and all the people of the enchanted town: the blacksmiths and the carpenters, and everyone (returned) to his trade. Then Hasan took the cotton and pulled it to pieces; and all the brothers departed to their father. Hasan told his story to his father. His father kept Hasan with him, and made his brothers live in another town.

95

This is my tale, I have told it;
And you in your breast did enfold it.

The Modern Pronunciation of Coptic in the Mass.—By J.
DYNELEY PRINCE, Ph.D., Professor in Columbia University,
New York City.

THE name Copt (ΓΥΠΤΙΟC = Αἰγύπτιος, Arabic *Qibṭ*, pl. *Aḡbāt*, vulgar *Qṛbāṭ*) is restricted at the present day to the Eutychian or Monophysite sect which for centuries has formed the national Christian Church of Egypt. This population, which numbers approximately five hundred thousand, represents the most direct descendants of the ancient Egyptians, because for religious reasons the Copts have practically abstained from intermarriage with all alien elements. There is no ground whatever for the belief that the ancestors of these people were foreign immigrants who embraced Christianity after the Mohammedan conquest of Egypt in 640 A. D. At present the Copts are found in the greatest numbers in the towns of Negádeh, Luxor, Esneh, Dendera, Girgeh, Tanṭa, Assiūt and Akhmim, where they are nearly all engaged in commerce of every description. In fact, they may be said to resemble in this respect the Armenians of Turkey and the Jewish communities of other lands.

The Coptic language has been dead as a spoken idiom since the end of the seventeenth century A. D. About 1680 A. D. the Dutch traveller Van Sleb mentioned as an extraordinary fact that he had met an aged man who was still able to speak Coptic. The language must have perished as a vernacular, no doubt dying out very gradually, between the fifteenth and the seventeenth Christian centuries, because the Arabic historian Maqrīzī remarked in the fifteenth century that the Coptic women and children of Upper Egypt in his time spoke Coptic almost exclusively, although they also knew Greek perfectly. There can be no doubt, however, that Coptic had begun to take a secondary place even before the time of Maqrīzī, for, as early as 1393, Coptic manuscripts had marginal notes in Arabic, which seems to show that the latter language, even at that period, was recognized as the dominant idiom and had come into very general use.

Although the chief ancient dialects of Coptic were five in number, we have to reckon in the present treatise only with

two, viz. the Sahidic and the Boheiric. The Upper Egyptian linguistic variations all succumbed before the powerful influence of the Sahidic idiom, which was at first spoken near Thebes and eventually was used as a vernacular from Minyeh to the Nubian border. In the same way the Boheiric, which was originally the language of the Western Delta, i. e. of Alexandria and its environs, soon became the tongue of all Lower Egypt. This dialect eventually displaced even its powerful rival, the Sahidic, and it remains to-day, all over Egypt, the idiom of the official church service-books, gospels, etc. The student of modern Coptic pronunciation, therefore, has to deal with Boheiric, but often only orthographically, for, as will be shown in the following article, the local peculiarities of utterance have by no means died out.

In this connection should be mentioned the truly excellent work of my friend, Mr. Claudius Labib, professor in the Orthodox Patriarchal School in Cairo, who is an enthusiast in Coptic studies. He has actually succeeded in teaching a considerable number of young people of both sexes to use the Boheiric Coptic as a school vernacular, i. e., to understand lectures delivered in it by himself and others, especially Wahby Bey, the head-master of the school; and has enabled his pupils to converse with ease in Coptic on all ordinary subjects. Labib has accomplished this very largely by the establishment of a Coptic press, whence he has issued a number of text-books, the most important of which are his Coptic-Arabic dictionary¹ (the third volume is now in preparation), and a series of primers to teach the Arabic-speaking student to express himself in Coptic. Besides these, he is at present engaged in issuing a Coptic edition of the gospels as they are read in the churches. Since the great majority of modern Coptic priests are in no sense scholars and do not even make a pretence of mastering their religious language grammatically, but are content to read the mass and gospels ceremonially in a parrot-like fashion assisted by a parallel Arabic translation, the importance of Labib's efforts at education in this direction can hardly be overestimated. He cannot of course succeed, as he fondly hopes to do, in reviving a language which has been dead for centuries, any more than the enthusiastic Cornishmen who have just founded a society in England for the

¹ *Dictionnaire Copte-Arabe par C. H. Labib*; two vols. Coptic-Arabic, Cairo, 1216, Year of the Martyrs.

revival of their ancient national tongue can ever have success. Labib's work, however, can, and no doubt will, stimulate among his somewhat lethargic co-religionists, priests and laymen, a desire to obtain a real knowledge of the literature of their ancient tongue. The present Orthodox Patriarch, Cyril the Fifth, himself an excellent Coptic scholar and a most enlightened man, is doing all in his power to further the study of Coptic in every school in Egypt under the *aegis* of his church.

Hitherto it has been customary to regard the modern pronunciation of Coptic in the church services as being merely a slovenly corruption of the original utterances of the language, and consequently as being of little or no importance from a phonetic point of view. No idea could be more erroneous. In spite of the ignorance of the priesthood, they have for ceremonial reasons been at great pains to hand down the traditionally correct pronunciation of their religious language. Indeed, so different to the intonation of Arabic is the tone of the Coptic as uttered by the priests of to-day that no one can reasonably assert that Arabic has had any influence on the pronunciation of the church language. In short, we still have in the conventional utterances of the mass what seems to be a genuine echo of how the ancient language must have sounded both in Upper and in Lower Egypt; and this, too, in spite of the fact that the idiom of the church is orthographically Boheiric. There can be no doubt that in Upper Egypt the Boheiric is still uttered as if it were Sahidic, i. e. in accordance with the original Sahidic vocalization.

The following table of the various pronunciations of the names of the letters of the alphabet¹ will serve partially to illustrate this undoubted fact.

	<i>Cairo.</i> ²	<i>Assiût.</i>	<i>Abydos.</i>	<i>Luxor.</i>	<i>Assuân.</i>
A	Álfâ	Álfâ	Álfâ	Álfâ	Álfâ
B	Wídâ	Wídâ	Wíttâ	Wídâ	Vídâ
Γ	Gämmä	Gämmä	Gämmä	Gémmä	Gämmä

¹ For a similar table of the pronunciations of the character-names in Upper Egypt only, see de Rochemonteix, *La Prononciation du Copte dans la Haute Égypte, Mémoires de la Société linguistique de Paris*, vii. pp. 245-276.

² The Cairo pronunciations here given were taken orally from Labib. I could find no equivalents for many of the pronunciations given in Steindorff's *Koptische Grammatik*.

Δ	Déltā	Déltā	Dáldā		Dáldā
Ε	Ēī	Ēīyē	Ēīyē	Ēīyē	Ēīyē
È	Sā	Sō	Sō	Sō	Sō
Ζ	Zítā	Sítā	Dádi	Zádi	Zádā
Η	Ítā	Hídā	Hádi	Hádā	Hádā
Θ	Thítā	Tídā	Tátti	Téttā	Títtā
Ι	Iótā				Iódā
Κ	Káppā	Káppā	Kábbā	Kábbā	Kábbā
Λ	Lólā		Láûla	Láûla	Lóla
Μ	Mī	Mī	Méī	Mī	Mī
Ν	Nī	Nī	Néī	Nī	Nī
Ξ	Īksí	(Labīb gives Āksí for all Upper Egypt)			
Ο	Ō				Ōū
Π	Pī (bī)				Vī
Ρ	Rā		Rōū		Rōū
Σ	Símā	Símā	Sámmī	Sémmā	Sámmā
Τ	Tav				Dá'u
Υ	Īpsīlōn				Hē
Φ	Vī	Fīī	Fīī	Fīī	Fīī
Χ	Kī	Kī	Kōī	Kī	Kī
Ψ	Ēpsí	Āpsí	Āpsí	Āpsí	Āpsí
Ω	{ Ō (like Eng. aw)	For Upper Egypt au and o			Ō
Ϟ	Šái	For Upper Egypt šēī and šái			Šái
ϙ	Fāī	Fāī	Fāī	Fāī	Fāī
ϒ	Hāī	Hē	Hē	Hē	Hēī
ϛ	Hóri				Hóri
Ϝ	Gānga	Gándyē	Dyándyi	Dyéndya	Dyándya
ϝ	{ Ēgtyímā or Ēgšímā	Šímā	Šímā (Hímā)		Šímā
Ϟ	Dī (Dídī)	Dī	Dēī	Dī	Dī

As will be seen from the above comparison, some latitude exists within the limits of the Sahidic district; a latitude which probably must not be set down to individual carelessness, but may perhaps be regarded as a relic of early dialectic variation, due, possibly, to incomplete assimilation to Sahidic of the primitive local idioms, or to differentiation of the Sahidic itself. Labib informs me that certain similar variations are noticeable in the Delta. The modern pronunciation peculiar to the Fayyûm Oasis also differs from the Cairo style. Indeed, one has only to examine the speech of the Moslem fellâhîn within the borders of Upper Egypt alone, to understand that linguistic variation is a characteristic of the Nile life. Nor is the explanation of this phenomenon far to seek. The villages of the Nile have been until quite recently absolutely separated one from the other; the only means of communication having been the river-highway, chiefly used by the professional boatmen. The average fellâh was, and, to a great extent, still is, chained to the soil, enjoying little or no intercourse with his brethren of even the nearest settlements. What more natural state of affairs then than the dialectic differentiation which exists very noticeably to-day in the Nile-land? The local conditions, which after all have changed very slightly in the course of centuries, were bound to produce the greatest variation, first in the early language, and subsequently in the idiom of the Arabian conquerors, which slowly but surely supplanted the native speech, but which, no doubt, at once took on just such differentiations as had characterised the earlier Coptic.

The following examples of differences in the modern pronunciation of the Boheiric Church-Coptic were collected by me at Cairo, the present centre of the Delta vocalization, and at Assuân, the southernmost town of the Ša'îd (Sahid), or Upper Egypt, respectively. I have thought it best to analyze specimens of current texts, rather than to present comparisons of isolated words. The Assuân text was cantillated by a priest into a phonograph.

Gospel of St. John, chapter first:

*Text.*¹ **ΒΕΝ ΤΑΡΧΗ ΝΕ ΠCΑΧΙ ΠΕ ΟΥΟZ ΠΙCΑΧΙ ΝΑΥΧΗ**

*Cairo.*² Hēn ʿtārchī nē ʿpsāʒī pē ūōh pīsāʒī nāfkī

Assuān. Hān dīārchī mān bīsāgī bā wāih bīsāgī nāfkā

ΒΑΤΕΝ Φ† ΟΥΟZ ΝΕ ΟΥΝΟΥ† ΠΕ ΠΙCΑΧΙ. ΦΑΙ

hātēn ʿĒvnōūdī ūōh nē Ūnōūdī pē pīsāʒī. Vāi

hātān ʿĒvnō“dī ō“āh nā Ō“nāīdī bā bīsāgī. Vāi

ΕΝΑΥΧΗ ΙCΧΕΝ ΖΗ ΒΑΤΑΝ Φ† ΖΩΒ ΝΙΒΕΝ ΑΥΩΠΙ

ēnāfkī ʾīsʒēn hī hātēn ʿĒvnōūdī hōv nīvēn āvśōpī

ēnāfkā ʾīsgēn hā hātān ʿĒvnō“dī hōv nīwān āūsōbī

ΕΒΟΛΖΙΤΟΤΥ ΟΥΟZ ΑΤΘΝΟΥΥ ΝΙΠΕ ΖΛΙ ΩΠΙ ΕΒΟΛ ΒΕΝ

ēvōlhitōtf ūōh ātēēnūf ʿēmpē ʿhʾī śōpī ēvōl hēn

āwōlhitōtf ō“āh ātšānāyāf ʿēmbā āhʾī śōbī āwōl hēn

ΦΗΕΤΑΥ ΩΠΙ. ΝΕ ΠΩΝΒ ΠΕ ΕΤΕ ΝΒΗΤΥ ΟΥΟZ ΠΩΝΒ

viētāf śōpī. Nē ʿpōnh pē ʿtē ʿēnhītf ūōh ʿpōnh

viātā“f śōbī. Nā ūōnh bēdā bā nīhādāf ō“āh ʿēndē

ΝΕ ΦΟΥΩΙΝΙ ΝΝΙΡΩΜΙ ΠΕ. ΟΥΟZ ΠΙΟΥΩΙΝΙ ΑΓΕΡΟΥΩΙΝΙ

nē ʿvūōīnī ʿēnnīrōmī pē. Ūōh pīūōīnī āfērūōīnī

ōnhī viūwā“nī ʿēnnīrōmī bā. Ō“āh bāūwā“nī (wān) āfūōīnī

ΒΕΝ ΠΙΧΑΚΙ ΟΥΟZ ΝΙΠΕ ΠΙΧΑΚΙ ΩΤΑΖΟΥ.

hēn pīkākī ūōh ʿēmpē pīkākī ʿštāhōf.

hēn bīkākī ō“āh ʿēmbā pīkākī štā“hōf.

¹ Standard text of the Coptic Gospels published by Labib and recognized by the Patriarch.

² The following points should be observed in pronouncing the Coptic transliterations herein given: *ā* = Eng. *a* in 'hat'; *ā* = Eng. *a* in 'father'; *ē* = Eng. *e* in 'met'; *ē* = German *ē* in *geh*; *ʾ* = Eng. *i* in 'pin'; *ʾ* = Eng. *i* in 'machine'; *ō* = Germ. *o* in 'voll'; *ō* = Eng. *o* in 'bone'; *ō* = Eng. *aw* in 'awful'; *ū* = Eng. *oo* in 'fool.' Of the consonants, *ʒ* = *ch* in 'church'; *ch* = German *ch* in *ich*; *ḏ* = *th* in 'this'; *g* = always *g* in 'go'; *ḡ* = Arabic *ḡ*; *h* = *h* in 'have'; *ḥ* = Arabic medial *ح*; *ḥ* = German *ch* in *ach* (to be distinguished from *ch*, the sound in *ich*; *š* = Eng. *sh*; *ṭ* = Arabic *ṭ*; *th* is always hard, as in 'thin'; *ʒ* = French *j*. All other consonants are pronounced practically as in English. *L* has the light sound, never the thick palatal sound of Polish barred *ż*. *R* is a gentle trill, rather than the rough Italian trill. Final *r* in Arabic is almost *rs*, e. g. *kebīr* 'big.'

Extract from Steindorff's *Koptische Grammatik*, p. 1*:

Text. **ΑΥΧΟΟC ΕΤΒΕ ΑΠΑ ΖΩΡ ΧΕ ΜΠΕΡΧΙ-ΒΟΛ**

Cairo. Āvgós étvë Āpâ Hōr žë mpčfží čgčól

Assuān. Āūgós útŵä Ābâ Hōr gë mbäfgí šöl

ΕΝΕΖ ΟΥΔΕ ΜΠΕΡΧΩΡΚ ΟΥΔΕ ΜΠΕΡΧΑΖΟΥ ΟΥΔΕ

ēnēh ūdë mpčfōrk ūdë mpčfsáhū ūdë

ānāh ūdā mbäfōrk ūdā mbäfsáhū ādā

ΜΠΕΡΧΩΧΕ ΧΩΡΙC ΑΝΑΓΚΗ.

mpčfsāžë hōris ānāngki.

mbäfsāgë hōris ānāgki.

From a careful examination of the above specimens of modern Coptic pronunciation, and from the study of further data supplied by Labib and other Coptic experts, the following phonetic laws seem patent.

A. The Vowels.

The vowels play a most important rôle in Coptic phonetics, as they must have done also in the ancient Egyptian. In fact, there can be little doubt that their original pronunciation in Coptic has had an important effect on the modern Egyptian Arabic vernacular, which differs so considerably from the Arabic idioms of other lands. It has been pointed out by Prätorius, among others, that the system of additional vowels which prevails to-day in the Egyptian Arabic is the result of Coptic influence. There is, indeed, every evidence to show that this is the case, although Prätorius¹ does not state the probable reason for it. It is not because Coptic ever had such a system of *purely phonetic* intercalary vocalization, as one might gather from his statements, but because the Coptic idiom was extremely rich in vowels,² particularly in final vowels, which gave the tendency to the subsequent

¹ ZDMG. lv. p. 146. For the intercalary vowels in Egyptian Arabic, cf. Spitta, *Grammatik des Vulgärarabischen*, p. 21; Vollers, *Grammar of Modern Arabic*, §20.

² Some Arabic dialects, for example the Moroccan, are vowel-poor, but others, again, have intermediate vowels, like the Egyptian. There can be no doubt, however, that intercalary vowels are more prominent in Egyptian than in any other Arabic idiom.

Arabic-speaking Egyptians to insert, without reference to grammar, a helping, or furtive, vowel in their present vernacular, whenever a combination of too many consonants should occur. This peculiarity is seen in such Arabic phrases as the following: *bēss' lī* 'it is enough for me'; *hary' niswān* 'ladies' shawls'; *šujl' mīn lī* 'whose work is this?', etc.

1. Long and short **Α** are represented in both Boheiric and Sahidic by *ā* and *a*, respectively; thus **CAXI** = B. *sāzi*, S. *sāgi* 'word'; **APXH** = B. and S. *ārchē* (Greek) 'beginning.' The diphthong **AY** = *av* in B. (cf. Mod. Gk. *av* = *af*) and *āu* in S.; e. g. **AYΩΠ** = B. *avšōpī*, S. *dūšōbī* 'they have been.' It should be noted, moreover, that **AA** was used according to Stern¹ to represent Arabic ع in the words **ΑΛΑΑΝCΑΡΟΤ** العنزروت 'a sort of gum'; **ΑΛΜΟΥCΑΑΤ** = البصعد 'sublimate.' The ع is rapidly disappearing in the present Egyptian Arabic, especially in Upper Egypt, and it may be expected that in the course of a century it will have vanished altogether. In Stern's document **A** appears frequently as the equivalent of the Arabic vowel *e* in the article, i. e. **Αλ** = **ال** *el*.

2. **Ε**, which = Boheiric *ē*, appears generally in Sahidic as *ā*; thus, **ΒΕΝ** = B. *hēn*, S. *hān*; **ΕΤΒΕ** = *ētvē*, S. *ātūā*, etc. It should be observed that **Ν** appears in B. as *ēn*, but in S. as *nī*; cf. **ΝΒΗΤQ** = B. *ēnhūt*, S. *nīhādūt* 'in it.' When, however, it is followed by a second *n*, this is not the case; e. g. **ΝΝΙΡΩΜΙ** = B. and S. *ēnnirōmī*. In the same way **Μ** = *ēm* in both pronunciations, **ΜΠΕ** = B. *ēmpē*, S. *ēmbā*. It is curious to note that **ΕΡΤΩΒ**, the measure of quantity, has become *ārdēb* in the Arabic vernacular of Egypt. The combination **ΠΕ ΕΤΕ** = B. *pē ētē* becomes by elision *bēdā* in Sahidic. In B. the diphthong **ΕΥ** is invariably pronounced *ev*, following the analogy of the

¹ Stern, *Ztschr. d. ägyptischen Sprache*, xxiii. (1885, pp. 104–120), has published a highly interesting fragment of a Coptic treatise on alchemy, in which many Arabic terms denoting metals and chemicals are transliterated in Coptic characters, showing the pronunciation of Arabic in Upper Egypt at quite an early date (not fixed). It is, however, according to Stern, the oldest exact transcription of Semitic sounds.

Neo-Hellenic, whereas it still retains in S. its probable original force *ēi*, pronounced as a true diphthong. A relic of this usage is still seen in the Egyptian Arabic word شونة *šūnē* 'a barn, store-house', from which we find the denominative stem *šauacūn* 'to store up.' According to Stern, *op. cit.*, the *e*-vowel appears for Arabic Alif in the word ΧΕΝΟΥΝ 'brazier' = كانون. This of course represents the flat pronunciation of the Alif, *ā*, so common in modern Syria and Egypt.

3. The vowel **H** differs strangely in Northern and Southern Egypt. The Upper Egyptian vocalization gives it the value *ā* in all native words; thus, **ΝΑΨΧΗ** = B. *nāḥkī*, S. *nāḥkā* 'it was'; **ἸΒΗΤΨ** = B. *inḥāṭf*, S. *nīḥāḥāṭf* 'in it', etc., but retains the *i*-value in the Greek **ΑΝΑΓΚΗ** = S. *ānāḡkī* (B. *ānāḡkī*). The diphthong **ΗΥ** is pronounced *in* in Lower Egypt and *āi*, like **ΑΥ**, in Upper Egypt. The vowel **Η** is found in Stern, *op. cit.*, representing the Arabic *i*-vowel; cf. **ΑCCEPNNHΣ** = الزرنيج 'arsenic.' The modern Egyptian Arabic word *merisi* 'south-wind' shows the common Boheiric pronunciation.

4. The vowel **I** is usually pronounced in both sections as *i* and *ī*. I find only the variation **ΠΙΟΥΩΙΝΙ** = B. *pīūōinī*, S. *bādūwāinī*, which difference is probably due more to the vagary of the Assuān cantillator than to actual vocalic differentiation.

5. The vowel **O**, long and short, appears in three forms, viz. as *ō* (= Eng. *aw*), *ō*, and *ö*, in both dialects; cf. **Φ†**¹ = B. *Īvnō"ālī*, S. *Vnō"ālī* 'God'; **ΩΩΠ** = B. *šōpī*, S. *šōbī* 'to be'; **ΕΒΟΛ** = B. *ēvōl*, S. *āwōl*, 'out of.' It is curious that Coptic **ΩONT** appears in modern Egyptian Arabic as *šant* 'acacia.' The diphthong **OY** is pronounced in Lower Egypt *ā* (as **ΟΥΟΣ** = *āōḥ* 'and') except in a few words, as *Īvnō"ālī*, S. *Īvnō"ālī* 'God', but generally in S. *ō"*, as *ō"ālī* 'and.' Short *ö* also seems to appear in S. as *ā* in *ō"ālī* 'and', but this may be a freak due to cantillation. The Sahidic pronunciation *wāīḥ* for this word undoubtedly arises from musical causes. It is interesting to observe that **ΜΟΝΗ** 'harbour' has become *Mīnye* (place-name)

¹ Abbreviation for **ΦΝΟΥ†**.

in Arabic, exhibiting practically an *umlaut*. The word **ΝΟΒ** 'greatness, size,' has become *nūš* in Egyptian Arabic; cf. *kēbēr zē ēn-nūš* 'big as a monster.' This is a common expression. The word means to the modern Egyptian some sort of a great animal inhabiting the mountains! In the word **ΑΛΧΑΡΡΟΟΠΕ** (Stern) we find **ΟΟ** for Arabic *ū*; **الخروب** '*siliqua*.' The diphthong **ΟΟ** is a short *ō* in both dialects, as **ΑΥΧΟΟC** = B. *awgōs*, S. *āwḡōs* 'they say.' In Cairo, in the combination **ΕΖΟΟΥΓ**, the first **Ο** becomes *ū* under the influence of the following diphthong *ou*; thus, *ēhū-ū* 'day.'

6. The vowel **Υ** appears chiefly in diphthongs, as **ΑΥ**, **ΕΥ**, **ΗΥ**, and **ΟΥ**, all of which have been discussed above. The Greek word **ΨΥΧΗ** 'soul,' however, is pronounced *psīkē*.

7. The long **Ω** appears in both pronunciations as *ō*; cf. **ΖΩΒ** = B. and S. *hōv* 'work'; **ΑΥΩΩΠΙ** = B. *āvšōpī*, S. *āūšōbī* 'they were,' etc. In the Sahidic example given above, however, **ΠΟΥΩΙΝΙ** becomes *bāūwōīnī*, no doubt under the influence of the cantillation; cf. B. *pūōīnī* and B. *āfērōōīnī* = S. *āfōōīnī*, precisely the same vocalic combination. Stern gives the vowel **Ω** as representing Arabic *ū*; thus **ΖΑΛΩΜ** = *ḥalīm* 'cheese'; **ΤΩΒΙ** = Arabic *ṭāb*, the fifth Coptic month.

B. The Consonants.

1. **B** appears in B. regularly as *v* and in S. as *u* at the end of words and as *w* between vowels; cf. **ΖΩΒ** = B. and S. *hōv* 'work,' but **ΝΙΒΕΝ** = B. *nīvēn*, S. *nūwān* 'all.' Stern's Fragment also represented **ف** by **B**; thus, **الغَم** 'coal' = **ΑΛΒΑΖΜ**; **فول** 'beans' = **ΑΛΒΟΥΛ**. The regular *b*-sound was represented by **Π** *q. v.*, although **B** sometimes appears in Arabic represented by **ب**; thus, *bālāh* 'date' is derived from **ΒΕΛΖΩΛ**, showing pure *b* = **B**. This phenomenon was no doubt owing to the fact that the medial aspirate *v* is a stranger to Arabic phonology, which accordingly reproduced the sound by *b*. The same peculiarity is seen in *ārḏēb* = **ΕΡΤΩΒ** 'a measure of quantity'; **ΤΩΒΙ** = *ṭāb*, etc. In Stern also we find **التوبال** = **ΑΘΟΥΒΕΛ** 'dross.'

2. **Γ** occurs chiefly in Greek words as in **ΑΝΑΓΚΗ** = S. *ānāgkē*. The latter pronunciation, *ġ* = Arabic *ġ*, is quite in

accordance with Neo-Hellenic usage for pure **Γ**, i. e. when it is not in juxtaposition with **Κ**. Sometimes Coptic **Γ** is used for **Κ**, as in **ΑΝΓ** = **ΑΝΚ** 'I.'

3. **Δ**, like **Γ**, generally occurs in Greek loan-words, although it appears in a few native words, as **ΔΕΝΟΥ** 'now'; **ΔΙΔΟΥ** 'contention,' etc. It is pronounced *d* in B. and *d*, like **Τ**, in S.; cf. **ΟΥΔΕ** = B. *ūdē*, S. *ūdū*.

4. **Ζ** also is a distinctly Hellenic consonant. It is pronounced like English *z* in both systems.

5. **Θ** is pronounced *th* in Cairo, but *t* in Upper Egypt; thus, **ΕΘΗΝΟΥ** = B. *ēthnū*, S. *ātū* 'future.' This consonant in S. is merely a combination consonant for **ΤΘ**, as **ΘΕ** = **ΤΘΕ** 'the manner,' pronounced *tē*. It occurs in Stern as the equivalent of **ت**; cf. **ΑΘΟΥΒΕΛ** = **التوبال** 'dross.'

6. **Κ** is pronounced identically in both dialects. It represents **ق** in Stern; thus, **ΑΛΚΙΝ** = **القَيْن** 'hammering'; **ΑΛΚΑΡΟΡΕ** = **القارورة** 'bottle.' This is curious, because **ق** is either omitted entirely in pronunciation, as in Cairo and the vicinity, **قبطي** 'ibṭī 'Copt' = *gibṭi*, or else it is pronounced as *g*, especially in Upper Egypt; thus, *mā gidirtiš* 'I could not.' Its representation in Stern by **Κ** seems to show that at the time when this Fragment was written, **ق** had its true value, i. e. *g*, in the Arabic of Egypt; cf. *Bālāq* = **ΠΕΛΑΚ**. Coptic **Κ** represents Ancient Egyptian *k* and *q* (Steindorff, *Kopt. Gr.*, p. 18, n. 10).

7. **Λ** is uttered identically in both dialects and corresponds to the light Egyptian Arabic *l*. Stern, however, notes that **Λ** represents Arabic *r* once, viz. in the word **ΑΦΩΗΛΑC** = **الشيراز**.

8. **Μ** and **Ν** also differ in no way from **م** and **ن**.

9. **Ξ**, on the other hand, is a ligature consonant for **ΚC**, especially in Sahidic. It appears chiefly in Greek words.

10. **Π** is pronounced *p* in Cairo Boheiric, probably owing to Neo-Hellenic influence, but universally *b* in Sahidic; thus, **ΜΠΕΡΞΙ** = B. *mpēfzi*, S. *mbāfgi* 'he does not say.' Note that **Π** is B. *ēp*, but S. *bi*, as in **ΠCΑΧΙ** = B. *ēpsāzi*, S. *bīsāgi*. Labib states, however, that this consonant is heard in the Fayyūm

churches as pure *b*, which, indeed, must have been its primitive value in Coptic. We have only to compare the Egyptian Arabic loan-words; *Bīlāq* = ΠΕΛΑΚ 'island'; *bīrbe* 'ruin' = ΠΕΡΠΕ 'temple'; *elbaq* 'land sown with beans' = ΠΑΚΕ, etc. The consonant Π also represents the Arabic ب in Stern; thus, ΑΛΠΟΥΡΑΤ = البرادة 'filings'; ΑΩΩΠΠΕ = الشبب 'alum,' etc. It is curious that the name of Π in Assuân is Iʿi, with a strong medial aspirate. I was unable, however, to hear this sound in any word, although it may exist.

11. **P** is identical in both dialects and seems to correspond to the Egyptian Arabic پ; i. e. it is a very gentle trill rather than the rough Italian trill.

12. **C**, identical in both pronunciations, has the value of Arabic س; thus, ΠΙCAXI = B. *pīsāzi*, S. *bīsāgi* 'the word.' It was, however, used in Stern's Fragment to represent Arabic ز, ص, and س; thus, a), representing ز: ACCEPNHZ = الزنبيح 'arsenic'; ΑΛΑANCAPOT = العنزروت 'a sort of gum'; b), representing ص: ΑΛΜΟΥCΑΑΤ = البصعد 'sublimate' (note that ص appears once representing *Sai*, as in *šanṭ* = ΩONT 'acacia'); c), representing س: CIQ = سقة; cf. also *merisi* = ΜΑΡHC 'south-wind'; *timsāḥ* = ἸCΑΖ 'crocodile.'

13. **T** is pronounced *t* in the hellenizing Cairene style; thus, ΠΕΕΤΕ = B. *pē ētē*, but S. *bēdā*. Its primitive Upper Egyptian value preceding a vowel, however, was *d*. Thus for ΤΑΡΧΗ we find Cairo *ētārchē*, but S. *dētārchē* 'the beginning'; ΝΗΤQ = B. *ēnhītf*, S. *nīhādāf* 'in it.' In the word ΑΤΒΕΝΟΥQ = B. *ātčēnūf*, S. *ātšānāyāf* 'without him,' we find it pronounced as *t* before the following β. In Stern it also represents the final ت in ΑΛΧΙΠΡΙΤ = الكبرى 'sulphur'; ΑΛΑANCAPOT = العنزروت 'gum', etc.; but usually stands for د, as in ΤΑΠΕΡΙ = دبر 'treat'; ΑΛΖΑΤΙΤ = الحديد 'iron,' etc. **T** also represents Arabic ض, as in ΑΠΙΑΤ = ابيض 'white.'

14. **Φ** is always *v*; thus, ΦΗΕΤΑQ = B. *viētāf*, S. *viātāf* 'he who.'

15. It is difficult to formulate a rule as regards χ . It is pronounced as hard *k* in native words; thus, $\pi\chi\alpha\kappa\iota$ = B. *pīkākī*, S. *bīkākī*; but in foreign words it is generally *h* or *ch*; thus, Greek $\chi\omega\rho\iota\varsigma$ = B. and S. *hōrīs*; $\alpha\rho\chi\eta$ = B. and S. *ārchī*. In Upper Egypt, however, $\psi\gamma\chi\eta$ is pronounced *psīkī* with *k*. In Stern, again, we find $\chi = k$: $\alpha\lambda\chi\epsilon\nu\omicron\gamma\eta$ = الكانون 'brazier'; and also $\chi = h$: $\alpha\lambda\chi\alpha\rho\omicron\omicron\pi\epsilon$ = الخروب 'siliqua.'

16. ψ is a ligature consonant = *ps*, as $\theta = th$.

17. ω is pronounced *š* in both dialects; thus, $\omega\pi\iota$ = B. *šōpī*, S. *šōbī*. In $\omega\tau\alpha\zeta\omicron\gamma$ the ω is pronounced in B. with a prosthetic vowel; thus, *ēštāhōf*, but S. *štā^hhōf*. This, of course, is due to the juxtaposition of the following *t*. Stern gives $\omega = š$, as $\alpha\omega\omega\eta\lambda\alpha\varsigma$ = الشيراز , etc.

18. η = *f* in Upper and Lower Egypt; $\eta\alpha\gamma\chi\eta$ = B. *nāf^kī*, S. *nāf^hkā*. In Stern, only the word $\varsigma\iota\eta$ = سفة shows $\eta = \text{ف}$, which is elsewhere represented by β , *q. v.*

19. $h = h$ in Cairo and Assuân; thus, $\beta\epsilon\eta$ = B. *hēn*, S. *hān* 'in'; $\beta\alpha\tau\epsilon\eta$ = B. *hātēn*, S. *hātān* 'apud, juxta.' In some parts of the Delta it is pronounced *k*, i. e. *k* followed by a slight rough breathing (cf. Rochemonteix, in *Mémoires de la Société Linguistique de Paris*, vii., p. 273).

20. ζ is now pronounced in both dialects exactly like the Arabic medial $\text{ح} = h$; thus, $\omicron\gamma\omicron\zeta$ = B. *āōh*, S. *ō^hāh* 'and.' For $\zeta\lambda\iota$, B. has *ēh^hī* and S. *āh^hī*, with prosthetic *ē* and *ā* respectively. *Hori* = ح appears also in $\eta\iota\varsigma\alpha\zeta$ = *ēmsāh* = modern Egyptian Arabic *tīmsāh* 'crocodile'; but in Stern it also represents خ , as in $\alpha\varsigma\varsigma\epsilon\rho\eta\eta\zeta$ = الزرنيخ 'arsenic,' and ح : $\alpha\omega\omega\alpha\zeta\epsilon\rho\iota$ = الشحار 'soot.'

21. χ is by far the most interesting of all the Coptic consonants. Roughly speaking it is equivalent to Arabic ج , which, however, has two distinct pronunciations between Cairo and Assuân. Arabic ج appears in Cairo and the Delta generally as *g* hard, but its palatalization becomes more and more evident as one journeys southward; thus at Assiūt we hear ج as *gy*, at

Luxor as *āy*, and at Assuân practically as *āsy*. Thus, the word **جمل** 'camel' is uttered *gēmēl*, *gȳēmēl*, *āyēmēl*, and *āsyēmēl*, respectively, at the places just mentioned. In the Soudan, Arabic **ج** is plain *j* (**جمل** = *jēmēl*), as is the case among some of the Syrian Bedawin. Nowhere in Egypt or the Soudan, so far as I know, is the pronunciation *ž* heard, which is the regular usage in the Syrian towns (**جمل** = *žēmēl*). The Coptic **ⲭ** does not, however, correspond *exactly* to the Egyptian Arabic **ج**. Thus, in Cairo **ⲭ** is pronounced hard *g* before the vowels *a*, *o*, *u*; thus, **ⲀⲮⲭⲐⲐⲐ** = *āvegōs* 'they say'; but before the vowels *e*, *i* it invariably appears strongly palatalized as *ž*, a sound unknown in Egyptian Arabic; thus, **ⲭⲉ** = B. *žē* 'that'; **ⲙⲡⲉⲓⲕⲭⲓ** = *mpēfžī* 'he does not say,' etc. In Assuân, on the other hand, I heard **ⲭ** as *g* in every position; thus, **ⲀⲮⲭⲐⲐⲐ** = *āyegōs*, **ⲭⲉ** = *gē*, **ⲙⲡⲉⲓⲕⲭⲓ** = *mbāfǵī*, etc. In a number of other places in Upper Egypt, however, **ⲭ** is pronounced *āy* (cf. the list of the consonantal names above, according to which even at Assuân the consonant is named *Dyandīu*, but I heard it distinctly pronounced hard *g*). Here again we meet with an element of uncertainty, because the *g* pronunciation of **ج** is regarded everywhere in Egypt as the elegant usage, and is accordingly imitated by educated speakers even in Upper Egypt. It is highly probable, therefore, that the priest who cantillated for me may have purposely given to **ⲭ** the *g*-sound, which is apparently unnatural at Assuân.

This entire subject is extremely difficult and is deeply involved in the question as to the origin of the *g*-pronunciation of Egyptian **ج**. Did the first Arabic-speaking conquerors of Egypt utter the **ج** as *g* or as *j*? It is true that *g* for **ج** is generally regarded as the primitive pronunciation of the consonant in the early Arabic. It is also true that **ج** is still pronounced *g* in some parts of Arabia. According to Wetzstein (*ZDMG.* xxii., pp. 163-4) the 'Aneza pronounce **ج** as hard *g* formed in the front of the palate, a sound which in some other tribes has developed into *y* at the beginning of words and has been palatalized into *dsy* at the end of words. This undoubtedly shows, then, that **ج**

= *g* is not necessarily a distinctively Egyptian pronunciation. As to the original pronunciation of ج by the early Arabic invaders of the Nile-land and their descendants, what are we to say to Stern's transliteration of حجر 'stone' by **ḡabap** (*ḡašar*), and of الزنجار 'verdigris' by **accinḡap** (*assinšār*)? The consonant *šima* **ḡ** is pronounced *ḡġ* in Cairo with prosthetic *ġ*, and *š* in Assuān and Upper Egypt generally (only at Abydos sometimes *ḡ*); thus, **ḡol** B. *ḡġöl*, S. *šöl*. For **atḡenoyq**, however, we see B. *ātġēnāf*, S. *ātščināyāf*. In other words, **ḡ** represents, nearly everywhere, in Egypt, a *ġ*- or *š*-sound. Stern's transliteration would clearly indicate that at the time when the Fragment was written ج was uttered either *ž* or *j* (thus, حجر = **ḡabap**, *ḡašar*) and not hard *g*, which would probably have appeared as **ḡaxap**, *ḡaxar*. But here again we must allow for possible variation in the Egyptian Arabic of that period. The writer of the Fragment may have belonged to a section of country where ج was uttered as *j* or even *ž*, whereas in other districts it may have been, and probably was, pronounced hard *g*.

In view of the many confusing facts in the case, it is practically impossible to arrive at any certain conclusion. I believe, however, that the hard *g*-pronunciation of *Ganga*, peculiar to both Upper and Lower Egypt, is of Egyptian and *not* of Arabic origin. The palatalization of *Ganga* before *e*, *i* in the Delta, e. g. **ḡe** = B. *žē* for S. *gē*, may be regarded as a local peculiarity. Furthermore, the present hard *g*-pronunciation of ج, peculiar to the Delta, but accepted everywhere in Egypt where persons of education converse, may have had a two-fold origin, viz. first, an Egyptian one from *Ganga* = *g*, which must have influenced the Arabic vernacular very strongly; and secondly—and this must not be overlooked—an Arabic one, in that some persons, and perhaps those most influential politically among the early Egyptian Arabs, may have pronounced the ج as *g*. It is perfectly clear, however, from the examples in Stern just quoted, that they did not *all* do so.

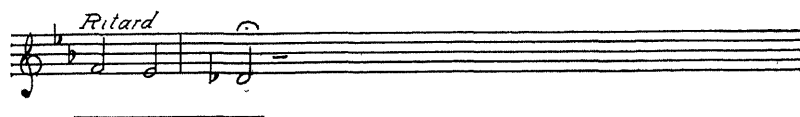
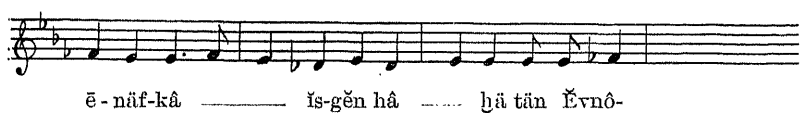
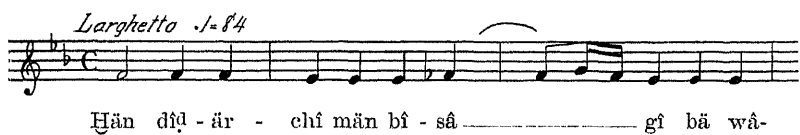
22. **ṭ**, **†** = *dē* all over Egypt; thus, **ḡnoy†** = B. and S. *ḡnōdē*. In Abydos the consonant is named *Dēi* and is perhaps pronounced thus.

The following instances of differentiation between Cairo and Assuân in the text of John i. 1 ff. are interesting: B. *nē* = S. *nān* (Greek μέν); B. *ēpōnē* = S. *āōnē* (with the indefinite article); B. *īōlē ēpōnē nē ēvāōmī* = S. *ō'āl ēndē ōnē nīdōdīnī*; B. *āfērōmī* = S. *āf'āōmī*. These variations, with one exception, are probably not due especially to vagaries of cantillation, but arise from slightly differing texts. The printed versions of the Coptic Scriptures in Egypt are not entirely in agreement with respect to minor points. Indeed, one of Labib's chief objects is to establish by means of his new press a standard edition of the Scriptures. The exception noted above is S. *ōnē*, which plainly shows an enclitic helping vowel, quite after the modern Egyptian Arabic style. This I cannot regard as a Coptic peculiarity (see above). The intercalated *ā* in *dī'ārchī* is evidently an attempt to avoid a hiatus in cantillation.

The tone or air to which the Assuân priest sang his verses is very interesting both from the musical and from the textual point of view. In order to illustrate its singular character, a few bars of it are given herewith. So far as I am aware, this is the first specimen of Coptic cantillation published in this country.

It will be noticed that the air begins on the dominant, proceeding almost immediately to the sub-dominant, and then modulating between the sub-dominant and the flatted dominant! This is a distinctly Oriental peculiarity. In the tenth bar the singer begins a new musical phrase by reverting to the natural dominant. It should be observed—and this is very strange—that the ninth bar, which is a pause after the word *Ō'nāidī* 'God' (musical pronunciation for *Ō'nō'āī*), does not end, but interrupts a sense phrase; thus, *ō'āl nā Ō'nāidī bā bisāgī* means 'and God was the word.' This can only be explained by the supposition that the pause was purposely introduced in order to attract attention to the words *bā bisāgī* 'he was the word.' The entire chant modulates solely between *f*-natural and *ā*-flat, i. e., it touches only three notes, being even more limited in its musical range than the ordinary vernacular Arabic songs, which usually have a scope of at least five notes. The chant is sung without instrumental accompaniment.

It is not the purpose of this article to treat of the very considerable influence of Coptic on the sentence construction and



vocabulary of the present Egyptian Arabic vernacular. This, together with the highly interesting subject of the Coptic phonetic treatment of Greek loan-words, must be left to another paper. It will readily be seen that the study of modern Coptic phonology is of great importance both for the Egyptologist and for the general philologist; for the Egyptologist, because only through Coptic can any knowledge of the vocalization of ancient Egyptian be arrived at, and for the general philologist, because we have in the present system of Coptic pronunciation what apparently practically corresponds to a phonographic echo of a long dead speech. Perhaps the closest modern parallel is the ceremonial use of Old Slavonic in the Slavic churches.

The present article is merely an attempt to illustrate the main characteristics of the church Coptic as it is uttered in Egypt to-day. The writer has felt himself chiefly hindered by the scantiness of the data which he was able to collect, as well as by the frequent untrustworthiness of Oriental information. In every case, however, where his Coptic instructor seemed uncertain, the statements have been either omitted or given tentatively. It is much to be hoped that the writer's efforts in this direction will be followed by further investigations on the part of European and American scholars.



I. THE RIVER SIPRA AT UJJAIN.

*Notes from India, Second Series.—A Visit to Ujjain—Bhartrhari's Cave—Legends of King Vikrama.—Letters to the Corresponding Secretary from Professor A. V. WILLIAMS JACKSON, Columbia University, New York City.*¹

UJJAIN, March 10-13, 1901.—It will not be easy to forget the beauty of the Indian starlit night when I reached Ujjain, once the center of literary culture, science and art in India, made famous by the court of King Vikrama. Here at last I was in the home of many legends connected with Kālidāsa, and amid the very scenes portrayed by Çūdraka, Bhavabhūti, and the rest of the coterie whose names are associated with that period which is sometimes called the Renaissance of Sanskrit literature. Happily for the student, Ujjain in certain respects lies a little off the line of travel ; so that western influence and trade have not dispelled all the glamor that still tinges the old-time city with its enchanting glow.

After a good night's rest at the Dāk Bungalow near the railway station, it was time, at 6.30 in the morning, to start on our visit through the quarters and environs of what was once the renowned capital of Malwa. Nowadays Ujjain is perhaps better known as a minor place of export for opium, and as the site of a ruined astronomical observatory that made it the Greenwich of India over two hundred years ago. Our guide and host, Mr. Keshao Rao Ramaji Thomrey, Magistrate of His Highness Sitoliya Sahib of the Gwalior State, was waiting for us, and it was but a few minutes from the Bungalow, near Mahadeo College, before we were in the streets of the historic city.

1. Ujjain.

The first glimpse that met the eye, after the bullocks and beggars, was a huge elephant almost blocking the street, like Karpapūraka's monstrous victim in the *Mṛcchakatikā* (2.2, ed. Stenzler, p. 40-42, cf. Wilson, *Hindu Theatre*, i. 57). Not far

¹ A continuation of the first series, which appeared in the Journal, vol. xxii, 1901, pp. 321-332.

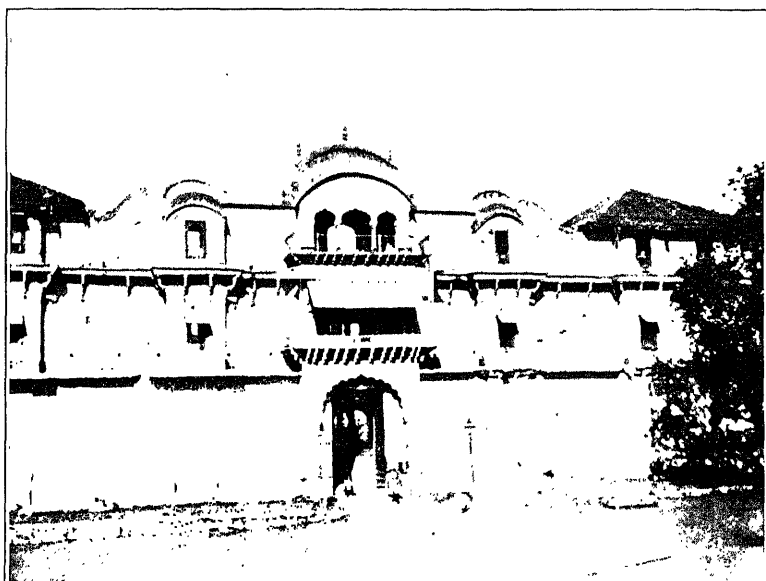
beyond there peeped out from a doorway a curious dwarf woman that strangely recalled the cunning Mantharā of the Rāmāyaṇa. A few paces more brought us to the fortress gate of the great Vikramāditya. The gateway itself is a crude structure two stories high, with bulky posts or buttresses. These were stained red several feet above the ground, and before one of them a young Hindu woman chanced to be kneeling in a suppliant posture, offering flowers. The portal had a solemn, ominous look, rather than a hallowed appearance; and this is in keeping with the legend recorded about it below. Tradition says that the archway once formed the entrance to Vikrama's palace; from its vaulted top now hangs a rude copper bell. On the sides of the portal are twelve columns or pillars, with scrolls and carvings, and there are two striking old figures of the sisters of the terrible goddess Kālī. These two malign deities remained at Ujjain when their sister betook herself to Calcutta, and they still continue to manifest their evil nature by bringing cholera upon the city every twelve years.

Passing over the rough stone pavement that characterizes the neighborhood of the gate and was designed, it is said, to check the hoofs of invading horsemen in bygone days, we entered a more spacious street, on the right of which stands the rather commanding palace of the Mahārāja, now used as a judicial court. See figure 2.¹

Directly opposite, on the left, is placed a Temple of Rāma, where our host had charge of paying a monthly stipend to the ministering priests and worshippers. Thanks to him, access was granted us at once, which is not always the case in Hindu temples.

Facing the entrance to the enclosed precinct there is a small shrine of the ever-present monkey-god Hanuman, and to the left, in the rear of this, a fane of Īiva, with the footprints of the god. To the right of the enclosure, and partly supported by twelve columns, stands the Rāma temple itself. Around these

¹ The photographs illustrating these Notes were taken by my nephew, Frederic J. Agate, who accompanied me on my trip to India, and to whose kindness I am indebted for the opportunity of showing to Indologists several views which are not to be found either in Europe or India. For some reason or other Ujjain seems to have been neglected even in the Government collection.



II. MODERN PALACE AND COURT OF JUSTICE AT UJJAIN.



III. THE RUDRA-SAGARA LAKE AND THE TEMPLE
OF HARI-SIDDHI AT UJJAIN.

twelve columns, as a cloistered walk, is made the *pradakṣiṇa*, or circumambulation in honor of Rāma; and on the right within the open temple walls is a place set apart for the daily reading of the Purāṇas. The large drums that stood near betokened a noisy accompaniment to the ritual worship. Directly in the center of the rear wall of the temple, as one looks in, there were noticed three figures in a shrine. These portrayed the semi-divine Rāma, standing in effigy between his brother Lakṣmaṇa on the right and his wife Sītā on the left. One or two ministering priests were moving about near the shrine, and on an incidental mention being made of the Vedas, some surprise, or perhaps concealed dread of profanation, was manifested when I ventured to whisper *Agnīm ॐ purohitāṇi yajñāsya devam ṛtvijam*, etc.

A few steps beyond the shrine of Rāma, amid the maze of sacred buildings and past a temple of elephant-headed Gaṇapati, or Gaṇeṣa, we came to a sanctuary of Śiva, under the form in which he is worshipped in the great epic, as Mahākāla, Great Time. In front of this temple we could hear a number of Brahman boys studying the YajurVeda with their master. We listened attentively to the intoned recitative, but as soon as they caught sight of us the recitation ceased, desecrated, as of old, by a foreign or unhallowed presence.

A turn to the right led to a fine, deep tank with Brahmans bathing and washing their garments, as in the eighth act of the *Mṛcchakatikā* (cf. also Wilson i, 122, 141). Some of them were busy with their *mantra* prayers, but one or two, less scrupulous than the rest, asked us for 'baksheesh' to purchase 'bang'; but we hurried on, casting a glance only at the oldest Temple of Mahadeo in Ujjain, near which a superb specimen of Śiva's sacred bulls was lazily grazing.

After passing around to the other side of the tank, where a number of other priests were still going through their ablutions, we turned down a by-path to the right to visit a Hindu astronomer teaching some pupils who sat at his feet, like the scholars of Varāhamihira in Ujjain of old. This teacher, who gave his name in Sanskrit as Narāyaṇa Jyotiṣī and claimed to be a descendant of the family of Vyāsa, still adhered to the old geocentric school of astronomy, and, in making his Sanskrit explanations to his pupils and to us, he used an old iron wire figure of the universe by way of illustration.

It was necessary to retrace our steps past some small stone images of gods and godlings, along the path that descended to the large Rudra-Sāgara Pond. This partly artificial lake is one of seven said to have been constructed by Vikrama, the number seven corresponding to the seven mythical Sāgaras, or oceans (cf. *Rāmāyaṇa*, iii. 74. 25; *Viśvavāda*, 23; and *Indische Sprüche*, 5508, 5742). A causeway led directly through the Rudra-Sāgara to the Temple of Hari-Siddhi on the farther bank. This goddess is renowned for having saved the life of King Vikrama by bringing *amṛta* from heaven as a balm to heal him on one occasion when he was severely burned. In grateful recognition of her beneficence the king founded a temple in her honor. In front of the goddess's sanctuary there were standing two tall columns, with stone receptacles or cups for holding lights at the festival of Dīvālī, or Feast of Lanterns. Near by was a good specimen of a *vaṭa-vṛkṣa* or banyan tree. The picture will help to make clear the position of the temple on the banks of the Rudra-Sāgara, and the earthen causeway that approaches it. See figure 3.

From Hari-Siddhi's Temple it was but a short distance to the Sipra (Skt. *Śiprā*) river, immortalized in Kālidāsa's famous lines descriptive of Ujjain. The verses addressed to the cloud-messenger in the Meghadūta record the charm of 'Sipra's breeze' (*Megh.* i. 31, *śiprāvāta*) and the number of *sārasa* birds that haunt the river's banks; and the *Raghuvaṃśa* alludes to the trees of the gardens along its shores as stirred by the breezes from its rippling waters (*Raghu.* 6. 35 *śiprātarāṅgānilakampitāsu udyānaparamparāsu*). See figure 1.

The bank of the river was lined with bathing-places. As far as I could learn, these were farmed out, so that an income was assured to the respective proprietors. We noticed one particular ghāt that a widow owned as her claim. Her ideas of proprietary rights were evidently strongly developed, for a lively scene ensued when an invading bather entered her domain without paying the fee that made part of the woman's regular income. It was not necessary to understand the dialect of the vituperation, billingsgate, and mutual recriminations that followed. The gestures of the belligerent parties and the interested bystanders quite sufficed. See figure 4.



IV. A BATHING-PLACE ON THE BANK OF THE SIPRA.



V. THE OLD ASTRONOMICAL OBSERVATORY AT UJJAIN.

Not far beyond was a place marked off in a square of about twenty feet for the *paṇḍita*, and near by was a Hindu, who, in accordance with the old Grhya-sūtra prescriptions, was going through the formal ceremony of tonsure and shaving after the loss of one of his near relatives. A few steps beyond, under a matting hovel, on his low corded bed, lay an aged Sannyāsin. One of his eyes was totally gone, all his teeth were out, and his ash-besmeared figure seemed as palsy-stricken as the *paṇḍita* in Sir Edwin Arnold's *Light of Asia*. He mumbled some lines from the Gītā on the philosophy of life, and made an unintelligible comment on far-off lands when our host tried to explain to him what was meant by America; and then he crept away to his wretched retreat.

There remained, at the moment, time only for a glimpse of the small Agastya Temple, where two Nautch girls were in attendance, and we entered our little covered pony carts to ride out to the south of Ujjain, to visit the ruins of the Astronomical Observatory. See figure 5.

This observatory was erected about A. D. 1724, by Jayasinha, or Jai Sing II, Rāja of Jaipur. The photograph, which is a rare one, is worth reproducing, with a few words of explanation. It was taken from the top of a brick and cement structure which had been built to serve as a huge sun-dial. The gnomon or marker of this old Titan time-piece is a wall in the shape of a right-angled triangle, some thirty or forty feet long at its base, and more than twenty feet high from the ground to the apex of its perpendicular. The thickness of the wall is three or four feet. It is set in the plane of the meridian, and its sloping hypotenuse points to the north pole. Steps, moreover, are cut in the inclined surface of the hypotenuse, so as to give an ascent to the apex. As the photograph was taken from this apex, only the base of the huge gnomon shows in the picture. [But near the foot of the perpendicular, to the left of the tree as one faces the photograph, one may easily recognize the remains of the arc of a giant circle, on which the shadow of the gnomon was wont to fall, as my colleague, Professor J. K. Rees, the astronomer, points out to me on showing him the illustration in its proof-sheet form.] Observations of the sun's approximate position, and determinations of the time of day, could readily be made by this immense instrument. There was a broken or

weathered stone mural quadrant (not shown in the picture) to the left of the base of the Yantra-samrāj. This must have been used for determining the sun's altitude and zenith-distance, if my very limited astronomical knowledge, especially in Indian astronomy, allowed me rightly to identify it; but I stand ready for correction at the hands of specialists in such matters; and my notes, unfortunately, had to be hastily made. I am not clear, moreover, as to what the purpose of the horizontal solid stone cylinder may have been, which is also noticeable in the picture near the foot of the dial pointer.

The striking feature, however, of the collection of structures, as seen in the photograph, is the wall of the two large horizontal circles of stone and cement. The outer of these is about ten feet high; the inner, about six. The doorways or gates in the wall are easily seen in the picture; the one to the north overlooks the river. The use of these circular structures (*digamāṇa-yantra*) was evidently for determining the time of rising of the sun, moon and stars above the plane of the horizon. But such details regarding the observatory have an attraction chiefly for those who are working in astronomy. The view from the place, however, is one to be remembered. The Sipra river near by, the prospect over the broken plain set off by a background of woods, and in the distance a slowly moving camel train, all combined to give color to the scene. A myth regarding buried treasures was not lacking, and signs were in evidence where some credulous seekers had turned up the soil in two or three places, guided by a vision seen by an old woman in a dream.

To the reader of Sanskrit literature, the streets, alleys and lanes of Ujjain are ever a source of interest. The stock characters of the old Indian dramas and of Kālidāsa's poems are as much in evidence now as in ages long ago, even to the 'city-fed bull' which sniffed about the stalls, as in the fourth act of the *Mṛcchakatikā* (*Mṛcch.* p. 69, ed. Stenzler; Wilson, i. 84). The scene in the present photograph is an avenue facing a modern temple of Kṛṣṇa, with a handsome silver shrine; but near the gates of the sanctuary one may notice small dealers still carrying on their trade as of yore with cowrie shells instead of money. See figure 6.

Among other places of interest for Sanskrit students is Avantī-kṣetra, or the site of old Ujjain. It is necessary to drive



VI. STREET SCENE NEAR THE TEMPLE OF KRISHNA AT UJJAIN.



VII. ENTRANCE TO BHARTRHARI'S CAVE AT UJJAIN.

out a mile or so over rough, dusty roads, partly shut in by low mud walls. Here a spot is pointed out as the place where Bhartṛhari used to sit, and somewhat beyond is the cave where the poet used to dwell as a hermit.

2. Bhartṛhari's Cave.

The cave itself stands on an elevation overlooking a part of the river. There were numerous trees about it, well filled with birds; and the familiar crow of Sanskrit story was not absent. There is a stone shrine by the entrance to the cave; one must pass a few steps beyond this to a narrow gate in a wall, after entering which one comes to the real mouth of the cave. A few stone steps, steep and somewhat winding, lead down into the recess. To the north (if I rightly noted the points of the compass) was a small vaulted chamber where Bhartṛhari underwent so great acts of penance and self-abnegation that Indra himself cast his bolt from heaven to interrupt the anchorite's long-continued *tapas*. To the inquirer a rough circular mark in the stone slab above is pointed out to indicate how the sage raised his hand to ward off the shaft that struck the stone above his head. See figure 7.

Passing from this eremite cell eastward through a passage, one comes to a small hall or recess with a figure or picture representing Bhartṛhari's teacher, Gorakṣanātha, in the center, and on the left the moralist's nephew, Gopī-canda, his sister's son; while to the south an opening in the cavern's roof is pointed out, which is said to lead ultimately through a passage to Benares!¹

Ascending up steps again to the east, within this underground vault, there is an entrance to a small cave dedicated to Sarasvatī and another to Gaṇapati. Here, sculptured in the stone, two footprints were visible. They were the marks of the venerated feet of Macchendranātha, the Guru of Bhartṛhari's own teacher. Near by, in another passage or recess, was a part of a large *liṅga* of Śiva, known as the Caṅkara-Siṅha Linga. This must have been but one of many, for there are said to be no less than eighty-four sacred 'lings' in Ujjain.

¹ On returning from India I am able to add now a reference to a brief allusion to the names mentioned in this paragraph, in P. G. Nath's edition of Bhartṛhari, Bombay, 1896, pp. 8, 21, 48, 48.

Inquiry with regard to Bhartṛhari's history, who is looked on as the brother of Vikrama (see below), brought out the story of his favorite wife Piṅgalā in but a slightly different form from that elsewhere recorded. To test the devotion of his beloved on one occasion when hunting, he caused to be sent her his garments stained with the blood of a kid. Piṅgalā dropped dead at the sight; and on learning this, Bhartṛhari wished to live no longer. But to comfort the poet his Guru declared he could make a hundred Piṅgalās, which he did forthwith. Bhartṛhari became puzzled and could not discover his true wife; thereupon he renounced the world and became a Saṃnyāsīn. This is a different story from the familiar one in the commentator to the famous *Alīk*-verse (*Nṛtiṣataka*, 2) regarding the precious fruit (*phala*) bestowed upon his wife Anaṅgasenā and given by her to her paramour. It is the one dramatized, as I was informed, in the plays relating to Bhartṛhari. The renunciation of the world and adopting the life of a recluse, account for the associations gathered about the cave, although it is stated that there are some corresponding cells in other places in India.¹

Time was reserved for visiting other places on the Sipra river, especially the Gaṅgā-ghāt, a fine landing with steps near one of its curves; and from the parapet a good outlook could be had over the dust-mounds of the older city.

In returning along a more remote road the site of a lonely temple of Durgā was passed, which one might associate with the terrific scenes in the fifth act of Bhavabhūti's *Mālātī-mādhava*, describing her as the terrible goddess Cāmundā and her cruel skull-necklaced priestess Kapāla Kuṇḍalā. Besides the story about Kālidāsa recorded in *JAS.* xxii, p. 331, there was an opportunity to gather a legend of Vikrama and the rise of newer Ujjain from the dust of the older Avantikā. The account as Mr. Thomrey related it ran almost as follows:

3. Legends of Vikrama and Old Ujjain.

'On one occasion Gandharvasena, son of Indra, was sitting with his father in Svarga, watching a dance of the Apsarases. Gandharvasena chanced to laugh at one of the dancing girls;

¹ See now a mention of one at Mount Abū and of one at Achalgarh, in P. S. Nath, *op. cit.*, p. 45.

whereupon his father grew exceedingly angry and called him an ass (*khara*), pronouncing at the same time a curse upon him that he should descend to earth and become an ass.¹ The son begged the angry god at least to tell him to what place he should turn his steps, and at his father's bidding Gandharvasena went to Ujjain and lived in the Forest of Mahākāla (*Mahākālavana*).

'Now the daughter of the king of Avantikā, or old Ujjain, came to offer worship to the god Mahākāla, as a form of Çiva. She caught sight of the ass, who spoke to her in Sanskrit, at which she became interested and inquiring "Who are you?" asked all about him. Thereupon Gandharvasena laid aside his ass's guise and appeared in his true form. Immediately she became enamored of him and the union of their love was sealed.

'It thus happened that Gandharvasena came every night in his perfect form to visit his loved one, and would then take again his ass's shape in the morning. Accordingly the thought occurred to the princess, "If I could only burn the body of the ass, there would remain alone and forever the form of the man." With this idea, on one occasion when Gandharvasena was sitting by her in human guise, and his two forms were distinct, she threw the ass's body into the fire. A marvel instantly ensued. No sooner had the form of the ass touched the flames than Gandharvasena began to shriek in agony, and in his anguish he cried to her, "Flee hence, for I shall bring the dust of heaven upon this place." So she fled, bearing within her womb the fruit she had conceived by Indra's son.

'A fearful shower of dust from heaven forthwith descended, which buried the old city. But the princess who had escaped gave birth to twin sons. One of these was Vikramāditya ; the other was Bhartṛhari.' Such, according to legend, was their semi-divine origin, and thus the tradition is repeated that Bhartṛhari was an elder brother of Vikrama and that he held

¹ I may now add, a hint of this legend may be found in Crooke, *The Popular Religion and Folklore of Northern India*, ii, 208 ; Lassen, *IA.* ii² 753, with references. An analogue in Lucian's *Onos*, imitated by Apuleius in his *Metamorphoses*, is noted by my friend and pupil, Dr. Gray.

the kingdom of Dhār, or rather Dhārā-nagara, the capital of Malwa.¹

A newer Ujjain seems then to have come into existence in place of the old, but I did not gather any legendary account as to its beginnings. Misfortunes, however, attended upon the place, partly as a result of Gandharvasena's curse, and one of the legends as to how Vikrama became king of it is preserved somewhat as follows:

'Owing to the effect of Gandharvasena's curse which still hung over the city, the awful goddess Kālī used every day to devour him who had just been anointed king, so that the city would ever be without a ruler. On one particular day the son of a potter woman was chosen to be king. Impending death stared the unwilling monarch in the face. But to the weeping mother Vikrama came as a beggar, for such in reality he was, and learning the cause of the distress he offered himself as a substitute. He was gladly accepted and joyfully installed in the fatal office. But a remedy was in his hands as the sequel proved.

'Kālī was wont, as the legend goes, to come to the palace every night along the remote road mentioned above, and then to destroy the king. On this very pathway Vikrama therefore sacrificed buffaloes and other animals, dug small holes which he filled with wine, and strewed the road with sweetmeats, perfumes, and a carpet of flowers. The cruel goddess partook of these offerings with such delight and was propitiated to such a degree, that when she reached the spot where Vikrama's Gate now stands, she declared herself ready to grant any boon to the one that had so gratified her. It is hardly necessary to add that Vikrama begged that his own life be spared as king and that Kālī should depart from Ujjain, never to return.

'Forced by her pledge she granted these boons, quit Ujjain, and went to Calcutta, but left her two sisters, whose images are now seen at the portal, and granted them the privilege of devouring, every twelve years, as many human lives as they pleased. This they do by cholera, as stated above. In addition to this, moreover, seven girls and five buffaloes were to be sacrificed to them each year—carrying out the old tradition of human sacrifices to Durgā.'

¹ On Dhārā, see also P. G. Nāth, *op. cit.*, p. 5.

These sacrifices used regularly to be fulfilled, and it is stated that those men who gave their five-year-old daughters to be slain received grants of land as a recompense. It is needless to add that the English Government put a stop to such cruel sacrifices, so that now only the buffaloes are killed at the Daṅgaratha festival in October on the ninth day (*navmī*) of the month *Āṣvina*. The girls that are now set free are not allowed to marry, however, although the land-compensation is made to their fathers as before. The heads of the buffaloes are buried by the archway which was daubed with red paint, and these are taken out each year when the fresh ones are slaughtered. It was stated that the officiating priests were of the Balāi caste, a sort of Ṣūdra class, and they eat the flesh of the buffaloes which they sacrifice.

With regard to other legends and the drama, no tradition seems to be preserved about Urvāṣī, although one would expect it, owing to the close association of her name with Vikrama throughout Sanskrit literature. But other inquirers may be more fortunate in that matter. It was interesting to learn that the *Caṇḍakāuṣika* is sometimes played at Ujjain in a Marāṭhī version; and also the *Mṛcchakaṭikā*, which must be particularly appropriate in the very scene where its plot is laid, and of course Čakuntalā is sometimes given. But the list of plays I learned would not be complete without including Shakspeare, whose dramas they likewise sometimes perform—a happy union of East and West. Such at least are some among the many points of interest to me, and they will ever make the recollection of my visit to Ujjain a bright one.

The Relation of the Vedic Forms of the Dual.—By Dr.
GEORGE M. BOLLING, Catholic University of America,
Washington, D. C.

THE beginning of the understanding of the Vedic endings of the dual *-āu* and *-ā* dates from the article of Rudolf Meringer, *Beiträge zur geschichte der idg. declination*, *KZ.* xxviii, pp. 217 ff. In this article Meringer showed clearly that these two forms of the dual were nothing but sentence-doublings of one and the same form, and maintained that their original distribution was faithfully reflected by their occurrence in the Rig Veda: *-ā* before consonants and in pause; *-āv* before all vowels except *u*; before *u* the semi-vowel was lost. An important correction of this view was made by Bechtel, *Hauptprobleme der idg. Lautlehre seit Schleicher*, p. 285, where he argues that since O. N. *átta* and Gothic *ahtau* can represent neither **oktō* nor **oktōu*, it follows that the parent language must have possessed also the form **oktōu*, a form that is not represented in the Rig Veda except where it is suspected to be of 'later' origin, and that, therefore, the original distribution must have been *-ō* before consonants, *-ōu* before vowels, and *-ōu* in pause. This correction of Meringer's theory enabled Bechtel (compare the admirable exposition, *op. cit.*, p. 282) to bring under the same principle the locative forms in *-ā*, *-āu*. The application to the perfect forms had already been made by Collitz, *AJP.* ix, p. 47 n. The theory thus modified has been accepted by Wackernagel, *Altindische Grammatik*, p. 107. As the acceptance, however, is not yet universal—compare Brugmann, *Grundr.* I² pp. 203 n., 883, 888—it may be of service to point out another argument that will strengthen Bechtel's position and at the same time illustrate a truth that at the present time needs emphasis on account of an unwillingness in certain quarters to accept its logical consequences, viz., that the dialect of the Rig Veda is not the 'mother dialect' of the dialects on which are based the Atharva Veda, the Brāhmaṇas, the Sūtras, and in general the later literature.

The point which I hope to make clear is that it would have been impossible for the 'later' language to obtain its duals in *-āu* if it had ever passed through the stage of development that is represented by what is called 'the oldest portions' of the *Rig Veda*. Before attempting to show this I will examine two of the most recent discussions of the relations of these forms, the latter of which will involve a question of method. Arnold, *JLOS.* xviii, p. 347, sees in the form *-āu*, which he considers 'a note of later date,' the result of a striking process termed "flexional expansion," due to efforts (which in the main he takes to be conscious) 'to introduce distinctness into flexional elements originally slight in bulk and of multiple connotation.' The suggestion contains all the novelty which the author claims for it, but based as it is on the numerical relations of the two forms, its criticism may be found in the article of Meringer already cited, p. 229: "Wenn man sagt und das wird jetzt die landläufige meinung sein: Im R. V. verhalten sich die *ā-* zu den *āu-* formen wie 1129: 171, also sind die *ā-* formen die alten, aus ihnen entwickeln sich erst die *āu-* formen und gelangen schliesslich zur allein herrschaft—so ist das ganz falsch und verkehrt." It remains to point out only that if Arnold's conception of the relation of the forms could possibly be true, his conclusion that the *āu-* forms are indications of late date would be justified. But the manifest error of his premise must of itself tend to shake belief in the justness of his conclusions. Of the error of this view Arnold himself seems to be partly conscious, since in *KZ.* xxxvii, p. 446 instances of *-āu* before vowels are not included in the "Notes of late date."

An attempt of Oldenberg to reconcile Meringer's explanation of the relation of these forms with the theory that those in *-āu* (except before vowels) are indicative of a late date is found in *ZDMG.* liv, pp. 187 ff.: "Hinreichend gesicherte grammatische Theorien lehren uns als Anfangspunkt der Entwicklung die Verteilung jener Formen als Satzdoubletten je nach dem vokalischen oder konsonantischen Anlaut des folgenden Wortes kennen. Andererseits als Endpunkt der Entwicklung steht die in der jüngeren Sprache geltende Alleinherrschaft des *-āu* fest. Zwischen Anfang und Ende kann es nur den typischen Kampf ums Dasein, wie er zwischen Satzdoubletten stattzufinden pflegt, gegeben haben; ein Laxerwerden der alten Sandhiregel, Vordringen der *-āu*-form muss erwartet werden." From this and

especially the last clause I can only understand that according to the conception of the writer, the form was always $-āu$, that in the period when the old *samdhī* rules were strictly applied, that is in the period of the 'Rig Veda proper,' this form before consonants (and in pause) became $-ā$, but that later the relaxation of these rules allowed $-āu$ to remain under these conditions. But with all the respect due to Oldenberg's opinion, I must submit that this view is in contradiction to one of the clearest principles of linguistic science, namely, that such changes do not take place each time that a word is spoken but that this result is either received from other speakers and then reproduced by memory, or that the form is produced after the analogy of forms so received. It is exactly as if one were to maintain that $\pi\acute{\epsilon}\pi\nu\sigma\tau\alpha\iota$ would have reverted to $*\pi\acute{\epsilon}\pi\nu\theta\tau\alpha\iota$ at any time that a relaxation of the Greek 'rules of euphony' had set in (compare Brugmann, *Griech. Gram.*³ p. 12). The only way in which one of such sentence-doublets can invade the territory of the other is by the way of analogy, and this brings us back to the question, if the Atharva and the classic literature are the direct developments out of a period, that of the "Rig Veda proper," which had for the dual only $-āv$ before vowels, $-ā$ before consonants and in pause, how did the form in $-āu$ develop?

This difficulty was distinctly realized by Meringer, *loc. cit.*, p. 225 ff., and met by the supposition that the form in $-āv$ was analogically transferred to the position before consonants, that in this position it became $-āu$ and was then generalized. This view is, in my opinion, untenable for the following reasons: first, on account of the comparative rarity of the ending $-āv$, because of the rarity of the conditions under which it occurs. This argument in itself is not cogent but must be allowed some weight in connection with the following. Secondly, in the cases of $-āv$ followed by a vowel, the v is drawn over to the next syllable—compare especially the cases of its loss when the following word begins with \tilde{n} , which are identical with cases like $\tilde{a}rmis > *u\tilde{a}rmis$; Brugmann, *Grundr.* I² p. 302—hence it is at least extremely improbable that an ending $-āv$ would be abstracted from such a situation.¹ Thirdly, this ending $-āv$ would not

¹ From $tā | vaçvīnā$, if sufficiently frequent, one might expect the development of $*vaçvīnā$ or of an euphonic v comparable with the sibilant that appears after a final nasal under certain conditions, but not the extension of a form $tāv$.

become *-āu* before all consonants; cf. the medial forms *vāja-dāvnām*, *sahasradāvnām*, *arāvṇaḥ somapāvnām*. Yet in spite of the fact that we are supposed to have extensive records of the transition period, no such forms as *-āv u-* occur. Finally in locatives such as *agnāu*, in which similar forces are at work, we see clearly that the *-āu* forms appear in pause before they appear before consonants.

In view of these facts it is much simpler, and in my opinion necessary, to start from the distribution of the forms that Bechtel has proven for the Indo-European, namely, *-ō* before consonants, *-ōu* before vowels, and *-ōu* in pause; and to assume that we have analogy working in opposite directions in different dialects, whether these dialects be those of different localities or of different social strata of the same locality. In the dialect which is the basis of the "Rig Veda proper," the result is that *-ō* is extended to the position in pause and in part to the position before vowels; while in the dialect or dialects which are the basis of the Atharva Veda, and of the later literature in general, the form in *-āu* was extended to the position before consonants. In confirmation of this it may be pointed out that on this hypothesis the forms in *-ō* and *-ōu* will each be so numerous that the operation of analogy in either direction will be easily intelligible.

The first conclusion to be drawn from this is that as we have no means for determining the relative chronology of these changes in the two (or more) dialects concerned, we can draw no inferences as to the time of composition of hymns composed in the different dialects. It remains to be seen whether we can arrive at any criteria that will be of service for arranging the hymns that are composed in the same dialect. To determine this, it will be necessary to examine other forms, and first the duals in *-u*. To Arnold these are simply the form from which by "flexional expansion" come the duals in *-ā*, *loc. cit.*, p. 347, and consequently all occurrences fall in his "period A." Mahlow, *Die langen Vocale*, p. 130, and Meringer, *loc. cit.*, p. 233, consider these forms as originally vocatives, the only use in which they are attested. Osthoff, *MC.* i, 226 ff., believed that they preserved the ending of the consonantal stems **pāda = πῶδε*, which had been transferred to the *o*-stems by analogy. But this fails to explain why the form occurs only as a vocative,

and only in the *o*-stems, an omission which Brugmann, *Grundr.* ii, p. 645, tries to make good by assuming the influence of the vocative singular. The hypothesis does not seem to me probable, and I would suggest instead that we have in reality in all cases vocative singulars, that have been misinterpreted at least as far back as the time of the diaskeuasts.

Of the material collected by Lanman, *Noun Inflection*, p. 342, is to be set aside, first, *aṣṭa*, RV. x. 27. 15. The *sunādhi* conceals the quantity of the final, but, conceding that the *pudāpāṭha* is correct, *aṣṭa* can be due only to the analogy of *sapṭa* (cf. Brugmann, *Grundr.* ii, 480), *nava*, *daśa*, all of which occur in this same verse. Of the remaining cases, vi. 63. 1; 67. 8 do not contain the form in the text nor in the *pudāpāṭha*. Here the form in *-a* cannot be introduced into the text, the first passage containing a nominative which is unparalleled, the second containing an adjective which is also without parallel except for *dhṛtavratā*, i. 15. 6, due to the immediate neighborhood of *mītrāvaruṇa*. Nor does the meter require this form. Compare for the first passage Oldenberg, *Die Hymnen des Rig-veda*, p. 467, and apply the same principle to the second, reading *ghṛta-annā* for *ghṛtānnāv*. Almost all the other examples are either *dvandva* compounds or supposed cases of elliptical duals, and any explanation to be satisfactory must do justice to this fact. I would suggest therefore that in *mītrāvaruṇa*, i. 15. 6^b, *indrāvaruṇa*, i. 17. 3^b, 7^a, 8^a, 9^b, we have really two vocatives *indrā varuṇa*, (compare, for example, *varuṇa mītra śada-thaḥ*, v. 67. 2^b), and that the shift of accent, whether made by the poets or diaskeuasts, is due to the analogy of *mītrāvaruṇā*, etc. The length of the final syllable of the first vocative may be due to the same cause, but more probably it is a case of an elliptical dual followed by a singular. Compare Delbrück, *Grundr.* iii, p. 138, and RV. vi. 68. 5^b, *indrā yō vām varuṇa dāgati tman* with viii. 25. 2, *mītrā tānā na rathyā varuṇo yāṣ ca sukrātuh*. There is no more reason to posit in the former case a vocative dual *varuṇa* than a nominative dual *varuṇo* or *varuṇas* in the latter. In cases like vii. 61. 1^a, *ūd vām cākṣur varuṇa supratākam*, I believe that we have the invocation of merely one of the deities to suggest the pair "the beautiful eye of ye two, O Varuṇa." Ultimately the phenomenon rests on the same basis as the use of *αἶψά*, *φέρε*, *ἄγε* when more than one

person is addressed, explained by Gildersleeve, *Syntax of Classical Greek*, § 59, as due to the shifting of the speaker's eye. Compare also v. 64. 6^a; 66. 6^b, and vii. 85. 4, where the epithet *āditya* suggests especially Varuṇa. If, on the contrary, *varuṇa* is explained as = *varuṇā* = *mītrāvaruṇā*, it controverts the principle (cf. Delbrück, *l. c.*, p. 137) that the last member of a *dvandva* compound cannot be used elliptically.

Apparently more strange are the cases in which, instead of the names of one of the pair, an epithet applicable to both is employed in the singular, *asura*, i. 151. 4; *deva*, vii. 60. 12^a; viii. 9. 6^b; *pāśura*, v. 74. 4; *vīra*, vi. 63. 10^c. The same principle is still applicable here, though it must be noted that in these cases, except the last, the short vowel is not demanded by the meter. If it is correct, it may be that we have here only imitations of an archaism that was not fully understood. Finally, in v. 67. 1, three gods are invoked, *varuṇa*, *mītra*, *aryaman*, and *deva* may be singular applying to the last, while *ādityā* naturally applies to the two first. The concordance is further irregular in having a dual verb.

There remains, then, as a possible criterion for later date within the hieratic language itself, the extension by analogy of the forms in -*ā* to the position before vowels. At first sight it seems tempting to suppose that this analogical process leading to the obliteration of the last trace of -*āu* took place at the end of the period of the "Rig Veda proper." Further consideration, however, will show that this is not necessarily the case. We are dealing with an artificial language, and this impulse toward a more rigid uniformity may have manifested itself at an early time and failed to become universal, or it may have proceeded from different individuals at different times. Besides, there is the possibility that forms such as *pāde 'va* are not analogical but contain the old form of the dual of consonant stems = $\pi\acute{o}\delta\epsilon$ (compare Meringer, *loc. cit.*, p. 230), which has elsewhere been superseded by the endings of the *o*-stems. Finally, there is the possibility that some of these forms are of the latter, some of the former origin, and we have no means of deciding which are which. Under the circumstances it seems impossible to use even these forms as criteria of date. But having touched on the subject of the consonant duals, I will call attention to one force which, though commonly overlooked,

must have been at work in their development. The current view is that **pādā*= $\pi\acute{o}\delta\epsilon$ fell under the analogy of *aṣvā aṣvān aṣvāv* merely on account of their identity of function. But identity of form must also have been brought about, in some cases, as follows: **nara*= $\acute{\alpha}\nu\acute{\epsilon}\rho\epsilon$, and other words with short penult, would be liable to rhythmic lengthening before single consonants, resulting in the sentence doublets **nara narā*, **aṣvina aṣvinā*, etc. The latter form was then generalized, and under its influence **pādā* was supplanted by *pādā*. After this the proportion *aṣvā: aṣvān: aṣvāv=pādā: s* yields the forms *pādān* and *pādāv*. That the form *pādā* for *pādāv* before vowels is a relic of the older period, and that *hastā* in the same position is analogical to it, is possible, but there is no numerical predominance of the consonantal stems in such positions, such as would have tended to support this view. I am therefore inclined to believe that the difference between the *a*-stems and other stems in this form was completely obliterated at an early period, though the other possibility must remain, rendering uncertain any employment of these forms as a criterion of date.

Contributions from the Jāiminīya Brāhmaṇa to the history of the Brāhmaṇa literature.—By Professor HANNS OERTEL, Yale University, New Haven, Conn.

Fourth Series:¹ Specimens of verbal correspondences of the Jāiminīya Brāhmaṇa with other Brāhmaṇas.

A NUMBER of passages from the Jāiminīya Brāhmaṇa printed in previous papers showed a marked resemblance, not only in contents but also in their wording, to similar chapters in other Brāhmaṇas. The story of Yājñavalkya's encounter with the Brāhmins of the Kurupañcālas (JB. ii. 76-77, printed in JAOS. xv. 238), for example, is almost identical in its phraseology with the account given in ÇB. xi. 6. 3.² In the same way the material collected in JAOS. xviii. 26 ff. shows a very striking agreement between the JB. and the Çātyāyana Brāhmaṇa.

Upon the basis of a careful collection of such parallels the relative position of the JB. among the other Brāhmaṇas must ultimately be determined. But such comparisons also throw light on the manner in which our present *corpus Brāhmaṇicum* was composed, and, when made in sufficient number,³ they will help to decide the question in how far a certain amount of legendary and dogmatic stock in trade, cast in definite and accepted forms, existed before our Brāhmaṇas were compiled in their present form and was freely drawn upon by the compilers.⁴

¹ Series I was printed in JAOS. xviii. p. 15; Series II in xix. p. 97; and Series III in *Actes du onzième Congrès International des Orientalistes*. Paris—1897. Vol. i (1899), p. 225.

² Cf. also ÇB. xiv. 6. 9 = Bṛh. Ār. Up. iii. 9.

³ Cf. Oldenberg, Deut. Litt. Zeit. 1897, col. 731.

⁴ Cf. on this question : Geldner, Ved. Stud. I (1889), p. 290; Oldenberg, Gött. Gel. Anz. 1890, p. 419 and Deut. Litt. Zeit. 1897, col. 731; Lévy, La doctrine du sacrifice (1898), p. 7; Finot, Rev. de l'histoire des religions xxxvi (1897), p. 445; the writer, JAOS. xviii. p. 16, and American Journal of Philology xx (1899), 446; Sieg, Sagenstoffe des Rg-veda (1902), p. 33; Henry, Revue Critique, xxxvi (1902), No. 48, p. 423 f.

Pending a final decision of this vexed and intricate problem, every increase of our material is welcome. The selections here printed seemed noteworthy not only on account of the closeness of verbal correspondence, but also on account of their length, especially the third. As both the ÇB. and the first book of the ŚB. have been translated, an English version of the JB. extracts is here omitted.

I

JB. i.

ŚB. i.

74. *namaḥ pitṛbhyāḥ*
pūrvasadbhya¹ namas sākā-
kañniṣadbhya² | yuñje³
vācam gatapadīm gāye
sahasravartanīm⁴ | gāya-
tram trāiṣṭubham jagad |
viśvārūpāṇi sambhṛtaṁ⁵
devā okāṁsi cakriva⁶ iti.⁷
yan namaḥ pitṛbhyāḥ
pūrvasadbhya⁸ iti pitaro
vā atra pūrva upasīdanti.⁹
na tebhya evāi 'tan namaska-
roti. namas sākāñni-
ṣadbhya¹⁰ iti yāir eva brāh-
maṇāis saho 'pasīdaty ārtvi-
yaṇi kariṣyaṁs¹¹ tebhya evāi
'tan namaskaroti. yuñje vā-
cam gatapadīm iti vācam
evāi 'taḥ chatapadīm yuñkte.¹²
gatapady ṛk gatapadī. gatasā-
gāye sahasravartanīm¹³
iti yuktām evāi 'nām etat saha-
mānaṁ ca karoti. 11. gāye
sravartanīm¹⁴ bhūtām gāyati. saha-
sravartanī 'ti sāma
gāyatraṁ¹⁵ trāiṣṭubham vāi sahasravartanī. sahasra-
jagad¹⁶ ity etāni vāi trīṇi sanim e. t. ā. c. y. c. k. 12.

¹ A. pūrvavatsebhya. B.C. pūrvamśadbhya. ² All MSS. sākaniṣ-.

³ A. yuke. ⁴ B.C. -nīm. ⁵ So all MSS.

⁶ A. -rū B.C. -re. The quotation is SV. ii. 1179, which, however, reads *sakhibhyāḥ* for *pitṛbhyāḥ*, *sākāñniṣebhyāḥ* for *sākāñniṣadbhya*; *sahasravartanī* for *sahasravartanīm*; and *sambhṛtā* for *sambhṛtam*.

⁷ A. ti. ⁸ A. pūrvasakṣya. ⁹ C. upadiṇanti. ¹⁰ A. -niṣamya.

¹¹ A. kariṣyas; B.C. kariṣyāse. ¹² All MSS. yunkte.

¹³ All MSS. -nīm. ¹⁴ B.C. -nīm. ¹⁵ A. tāy-. ¹⁶ B.C. jagam.

savanāni tāny evāi 'tenā' 'tman gāyatram trāiṣṭubham
parigrhṇite. viṣvā rūpāṇi jagad iti. gāyatram vāi prā-
saṁbhṛtam² iti yajño vāi tūhsavanani trāiṣṭubham mā-
viṣvā rūpāṇi yajñam evāi 'tena dhyamānāni savanani jāga-
saṁbharati. devā okāṁsi taṁ tṛtīyasavanam. savanāny
cakrira³ iti⁴ sa devam evāi eva tu yathāsthānani yathārū-
'tena yajñani kurute. paṇi kalpayati. 13. viṣvā
rūpāṇi saṁbhṛte 'ti. viṣ-
vam eva tad rittam ātmane eva
yajmānāya eva saṁbharati.
14. devā okāṁsi cakrira
iti. 15. oko hā 'smiṁ yajñāḥ
kurute ya evam veda.

75. asurbindo⁵ hāu' dādālakis⁶ 16. asitamarṣā ha sma vāi
sāmānām ujjagāu. tam u hā purā kacyapā udgāyanti. atha
'sitamarṣā itī kacyapānām putrā ha yuvānam anūcānani kusu-
rūh ko nu no 'yam nṛgaṁsako rubindam āuddālakim brāh-
'nta udgāyati. ete 'nam anuvy-
āharisyaṁa iti. te hā 'nuvyā-
harisyaṁa āstāvam upaseduḥ. yam ādatte hante 'mam anu-
sa ho 'vāra namo brāhmaṇā vyāharāme'ti. taṁ hā 'nuvyā-
astu purā vā aham adya prā-
taranuvākād gāyatrena viṣva-
rūpāsu yajñani saṁasthāpa-
yam. sa yathā gobhir garāyam
itvā gramānam abalam anu-
saṁnūded evam vāve 'dam yaj-
ñācarāram anusamīdāma iti.
te ho 'tthāya pravavrajur
namo 'smāi brāhmaṇāyā 'stu
vidam vā ayam idam cakāre'ti.
purā ha vā asya prātaramuvā-
kād gāyatrena viṣvarūpāsu
yajñas saṁsthito bhavati ya
evam veda.

76. tad āhuḥ⁷: adhvaryo kim 7. tad upavādo 'sti: adh-
stutam stotram hotā⁸ prātar- varyo kim stutam stotram hotā
anuvākenā⁹ 'nvaçaṁsīd¹⁰ iti. prātaranuvākenā 'nvaçaṁsīd

¹ A. 'na. ² So all MSS. ³ D.C. -rū. ⁴ B.C. ti. ⁵ A.B. asurvindo.

⁶ A. ddāprakis. ⁷ A. ār. ⁸ C. om. ⁹ All MSS. -taranuvāk.

¹⁰ All MSS. 'vaç; C. -īr.

akarma vayan̄ tad yad asmā- iti. sa brāyād akārṣam ahañ
kañ karme 'ty āha hotāram tad yan mama karma hotāram
pṛechate 'ti. pṛechate 'ti.

hotāḥ kiñ stutañ stotram¹ hotāḥ kiñ stutañ stotram
prātaranuvākenā 'nvaçāñsī² prātaranuvākenā 'nvaçāñsī
iti. akarma vayan̄ tad yad iti. sa brāyād akārṣam ahañ
asmākañ karme 'ty āha 'dyā- tad yan mama karma 'dyātā-
tāram pṛechate 'ti. ram pṛechate 'ti.

udgātāḥ kiñ stutañ stotram udgātāḥ kiñ stutañ stotram
hotā prātaranuvākenā 'nva- hotā prātaranuvākenā 'nva-
çāñsī³ iti. akarma⁴ vayan̄ çāñsī⁵ iti. sa brāyād akārṣam
tad yad asmākañ karme 'ti ahañ tad yan mama karma
brāyād agāsīṣma⁶ yad atra⁷ ge- 'gāsīṣam yad geyam iti.
yam iti.

8. tam ced brāyus tamāñsi vā⁸ tvam agāsī⁹ na jyotir̄ iti. 9. sa
agāsī¹⁰ na jyotīñsī¹¹ 'ti jyotīñsy brāyāj jyotīs tena yena jyotir̄
evā 'ham agāsīṣam iti brāyāñ jyotīs tena yena 'ry jyotīs tena
na tamāñsi 'ti jyotīs tad yad yena gāyatrī jyotīs tena yena
ry¹² jyotīs tad¹³ yad¹⁴ sāma¹⁵ jyo- chando jyotīs tena yena sāma
tis¹⁶ tad yad devatāi 'tāñi vā jyotīs tena yena devatā jyotir̄
aha jyotīñsy agāsīṣam yuṣmāñ evā 'ham agāsīṣam na tamo
eva tamasā pāpmanā vidhyāñi yuṣmāñs tu pāpmanā tamasā
'ti. tamasā cāi 'vāi 'nāñs tat vidhyāñi 'ty āha. pāpmanāi
pāpmanā ca vidhyati. 'vāi 'nāñs tat tamasā vidhyati.

II

JB. i.

ÇB. xi.

19. 1. vāg vā¹¹ agnihotri. 3. 1. 1. vāg gha vā etasyā
tasyāi mana eva vatsaḥ. man- 'gnihotrasyā 'gnihotri. mana
asā vāi vācam prattāñ¹² duhre¹³ eva vatsaḥ. tad idam manag
vatsena vāi mātaram prattāñ ca vāk ca samānam eva san
duhre. tad vā idam manah¹⁴ nāne 'va. tasmāt samānyā

¹ A. hotrañ; C. inserts hotā. ² C. -īd. ³ C. karma.

⁴ A. gāçīṣha, B.C. agāsīṣha, but a first person is demanded.

⁵ A. utra; B.C. have yatatra for yad atra. ⁶ C. mā.

⁷ C. agāmasī. ⁸ A. -tñsi and omits iti. ⁹ B.C. insert sāma.

¹⁰ B.C. om. ¹¹ B. inserts yad. ¹² B.C. prakt-.

¹³ A. duñpre, B. dampre, C. dupre.

¹⁴ A. dumāi, B.C. damhre. Cf. TMB. xiii. 9. 17, evam eva prattāñ
dugdhe. ¹⁵ A. -nuḥ.

pūrvam tatpaccā vāg anveti. rajjvā vatsam ca mātaram cā tasmādvatsam pūrvam yantam 'bhīdadhati teja eva graddhā paccā mātā 'nveti. hṛdayam satyam ājyam. eva medhy¹ upadohanī² prāṇo rajjuḥ. prāṇenāi 'va³ vākyam manas cā 'bhīhite. rajjvā vāi vatsam ca mātaram cā 'bhīdadhati.

2. *tad dha janako vāideho yājñavalkyam papraccha vetthā 'gnihotram yājñavalkyā³ iti. vede 'ti ho 'vāca. kim iti. paya iti.*

3. *yat payo na syūt kenā juhuyā iti. vr̥hiyavābhyām iti. yad⁴ vr̥hiyavāu na syūtān kenā juhuyā⁵ iti. yad anyad dhānyam tene 'ti.⁶ yad anyad dhānyam na syūt kenā juhuyā iti. āraṇyābhir⁷ oṣadhībhir iti. yad āraṇyā⁸ oṣadhayo na syuḥ kenā juhuyā⁹ iti. adbhīr iti. yad āpo na syuḥ⁸ kenā juhuyā⁵ iti.*

4. *sa ho 'vāca na vā iha tarhi kin canā 'sīd athāi 'tad ahūyatāi⁹ 'va satyam graddhāyām iti. taṁ ho 'vāca vetthā 'gnihotram yājñavalkya. namas te 'stu. sahasram bhugaro dadma iti.*

5. *atha hāi 'nam upajagāu kin svid vidvān¹⁰ pravasyti¹¹*

2. *tad dhāi 'taj janako vāideho yājñavalkyam papraccha vetthā 'gnihotram yājñavalkyā³ iti. vedasamrād⁴ iti. kin iti. paya eve 'ti.*

3. *yat payo na syūt kenā juhuyā iti. vr̥hiyavābhyām iti. yad vr̥hiyavāu na syūtān kenā juhuyā iti. yā anyā oṣadhayo na syuḥ kenā juhuyā iti. yā āraṇyā oṣadhayo na syuḥ kenā juhuyā⁵ iti. vānaspatyene 'ti. yad vānaspatyam na syūt kenā juhuyā iti. adbhīr iti. yad āpo na syuḥ kenā juhuyā iti.*

4. *sa ho 'vāca na vā iha tarhi kin canā 'sīd athāi 'tad ahūyatāi 'va satyam graddhāyām iti. vetthā 'gnihotram yājñavalkya dhenugatanam damāi 'ti ho 'vāca.*

5. *tad apy ete glokāḥ: kin svid vidvān pravasyti agniho-*

¹ medhī equivalent to methī (cf. P.W.), 'the post to which the cow is tied'; TMB. xiii. 9. 17 mentions the methī and rajju together.

² upadohanī, this adjective appears to be an *āp.* *ley.*

³ The pluti is not marked. ⁴ A. ya, B.C. yāu. ⁵ C. -yād.

⁶ All MSS. tene, omitting 'ti. ⁷ A. āraṇy-. ⁸ All MSS. syur iti.

⁹ A.B. ahūyata iva, C. ahūyanāi 'va.

¹⁰ A. kin vidvān, B. kin cidvān, C. kismi vidvān.

¹¹ A.B. prasavasati, C. prasavasayati.

20. 1. *agnihotrī gr̥hebhyaḥ trīgr̥hebhyaḥ katham̐ svid asya kathā tad asya kāvyaṁ kathā kāvyaṁ katham̐ saṁtato agni-saṁtato 'gnībhīr iti yad agnīn bhīr iti katham̐ svid asyā 'napa-athāyā' 'thā 'paprasasatī' proṣitam bhavatī 'ty evāi 'tad katham̐ asyā' 'napaprosītam āha. bhavatī 'ti.*

2. *sa ho 'vāca vājasaneyō yo javiṣṭho bhuvaneṣu sa vidvān vidvān pravasan vīde tathā pravāsan vīde⁴ tathā tad⁵ tad asya kāvyaṁ tathā saṁtato asyā⁶ kāvyaṁ tathā saṁtato agnībhīr iti mana evāi 'tad āha 'gnībhīr iti. mana iti ho 'vāca manasāi⁷ vā 'syā 'napaprosītam mano vāva⁷ bhuvaneṣu javiṣ-ṭham manasāi⁸ vā 'syā 'napa-prositam bhavatī 'ti ha tad uvāca.*

3. *atha hāi 'nam upajagāu yat sa dūrāṁ paretya⁹ sa dūrāṁ paretyā 'tha atha tatra pramādyati kasmīn tatra pramādyati kasmīn sū sū 'sya hutāhutir gr̥he yām 'sya hutāhutir gr̥he yām asya asya juhvatī 'ti yat sa dūrāṁ juhvatī 'ti. paretyā 'tha tatra pramādyati kasmīn asya sū 'hutir hutā bhavatī 'ty evāi 'tad āha.*

4. *sa ho 'vāca vājasaneyō yo jāgāra¹⁰ bhuvaneṣu sa vidvān jātāni yo 'bibhaḥ. tasmīn sū pravasan¹¹ vīde¹² tasmīn sū 'sya 'sya hutāhutir gr̥he yām asya hutāhutir gr̥he yām asya juh-juhvatī 'ti. prāṇam evāi 'tad vatī 'ti. prāṇa¹³ iti ho 'vāca. āha. tasmād āhuḥ prāṇa evā prāṇo vā¹⁴ bhuvaneṣu jāgarah 'gnihotram iti. prāṇa evā 'sya sū hutāhutir¹⁵ bhavatī. tasmād āhuḥ prāṇo 'gnihotram iti yāvad dhy eva prāṇena prāṇiti tāvad agni-hotram juhote.*

¹ A. āthāya. ² A. pahprasaratī. ³ C. asyān. ⁴ C. pravasan cide.

⁵ B.C. omit. ⁶ B.C. tasya. ⁷ A. vāca, B. pava. ⁸ C. manasāid.

⁹ All MSS. yat. ¹⁰ All MSS. jāgārar. ¹¹ A. prasavasan.

¹² A.B. vīde. ¹³ B.C. -ṇā. ¹⁴ All MSS. vā. ¹⁵ A. hukāhutir.

III.

The only important differences in the two versions are these : xii. 4. 1. 12 (the lowing of the *agnihotri*-cow); 4. 4. 4 (lightning burns the sacrificial fire); and 4. 4. 5 (the sacrificial fires come in contact with profane fires) are peculiar to ÇB. On the other hand, while ÇB. xii. 4. 2. 5 (=JB. i. 57. 1) mentions only *one* disturbance of the sacrifice through the death of the sacrificer, the JB. (i. 57. 2 and 3) adds two others. It also mentions (i. 64. 4) as a separate contingency the fusion of the *āhavanīya* and *gārhapatya* fires.

JB. i.

ÇB. xii.

51. 1. *dirghasattram ha vā eta upayanti ye 'gnihotram etad dha vāi sattram juhvati. etad vāi jarāmāryam jarāmūrīyam.*¹ *jarayā vā hy sattram yad agnihotram. jar-evā 'smān mucyate*² *mṛtyunā ayā vā hy evā 'smān mucyante mṛtyunā vā.*

2. *tad āhuh: yad etasya dirghasattriṇo 'gnīn³ juhvato etad dha vāi sattram juhvati. etad vāi jarāmāryam jarāmūrīyam.*¹ *jarayā vā hy sattram yad agnihotram. jar-evā 'smān mucyate*² *mṛtyunā ayā vā hy evā 'smān mucyante mṛtyunā vā.*

2. *tad āhuh: yad etasya dirghasattriṇo 'gnīn³ juhvato etad dha vāi sattram juhvati. etad vāi jarāmāryam jarāmūrīyam.*¹ *jarayā vā hy sattram yad agnihotram. jar-evā 'smān mucyate*² *mṛtyunā ayā vā hy evā 'smān mucyante mṛtyunā vā.*

¹ C. *jurū*. *jarāmūrīya* must be a derivative of **jarāmūra* equivalent to *jīryamūra* (TMB. xv. 17. 3) which the commentator glosses by *jarayā mūḍha*. (*mūḍha* is Sāyaṇa's usual gloss for *mūra* in the RV.) What follows, however, shows that the JB. connects the second member of the compound (*mūra*) with *ymr* 'to die.'

² C. *mucyateta*. ³ A. *etad*.

⁴ The passage *yad . . . careyuh* is as follows in A: *yad etasyā agnīn (!) veti yasyā 'ntareṇa yuktaṁ vā 'piyāti saṁ vā caranti*; in B.C.: *yad etasya dirghasattriṇo 'gnīn juhvato 'gnīn antareṇa yuktaṁ vā vidhāyāt saṁ vā careyuh kiṁ tatra karma kṛ prāyaścittir iti. kṛvīta hāi 'va niṣkṛtīm api kṛvīta hāi 'va niṣkṛtīm apī he⁵ 'ṣṭyā yujeta. tad u tathā 'ṣṭyā yujeta. tad u tan nā 'dri-na vidhāyāt imān vā eṣa lokān yete 'mān vā eṣa lokān anuvī-anuvītanute yo 'gnīn ādhatte. tanute yo 'gnī ādhatte.*

⁵ So all MSS. I have hesitated to emend it. For the reduction of *agnihotra* to *agni* cf. Francke, WZKM. viii. 241; ZDMG. xlv. 481; Geldner in Ved. Stud. ii. 274; Bartholomae, IF. xi. 112-114; Oertel, Lectures on the Study of Language, p. 314; Osthoff. Etymol. Parerga i. 170; 265.

⁶ A. *hye*.

3. *tasyā 'yam eva loko gār-* 3. *tasyā 'yam eva loko gār-*
hapatyō bhavaty antarikṣaloko *hapatyā antarikṣaloko* 'nvāhā-
 'nvāhāryapacano¹ 'sāu eva loka ryapacano 'sāu loka āhavanī-
 āhavanīyāḥ². kāmān vā eṣu yāḥ. kāmān vā eṣu lokesu
 lokesu yuktān eā 'yuktān eā vāyānsi yuktān eā 'yuktān
 vāyānsi saṁcarantī. sa vīd- eā saṁcarantī. sa yadī hā
 yād yadī me 'pī grāma evā 'syā 'py antareṇa grāmo 'gnūn
 'gnūn antareṇā 'yāsīn nāi 'va vīyāyān nāi 'va me kā canā
 na ārtir astī na vīṣṭīh kā 'rtir astī na vīṣṭir iti hāi 'va
 cane³ 'tī⁴. vīdyāt.

4. *trayo ha tvāi grāmyāḥ* 4. *trayo ha tvāra paçaro*
paçaro 'justāḥ: *durvarāha*⁵ 'medhyāḥ: *durvarāha* *edukāḥ*
*clakag evā*⁶. teṣān yadī kaç evā. teṣān yady adhiçrite
 eīd antareṇa sam īyeta⁷ (?) 'gnīhotre 'ntareṇa kaç eīd sam-
 kīn tatra karma kā prāyagcīt- caret kīn tatra karma kā prā-
 tīr iti. yagcītīr iti.

52. 1. *tad u hāi 'ke cchā-* *tad dhāi 'ke gārhapatyād*
*dīn*⁸ (?) *uṣṭīm*⁹ (?) *evanivapanto* *bhasmo 'pahatyā 'havanīyān*
*yantī*¹⁰ 'dam viṣṇur vica- *nivapanto yantī. 'duṁ viṣ-*
*krama*¹¹ 'ity etaya 'rcā. *ṇur vica-krama ity etaya*
'rcā. yajño vāi viṣṇus tad yaj-
ñenāi 'va yajñam anaisantān-
mo bhasmanā 'sya paḍam api-
vapāna itī vadāntaḥ.

*tad u*¹² *tathā na kuryād yo ha* *tad u tathā na kuryād yo hāi*
tatra brūyād āsān vā ayaṁ 'naṁ tatra brūyād āsān nvā
*yajamānasya*¹³ 'vāpsī¹⁴ *kṣīpre ayaṁ yajamānasya* 'vāpsī
*paramāsān*¹⁵ *āvapsyate jyeṣṭha-* *kṣīpre paramāsān āvapsyate*

¹ All MSS. *vāhāryya*. ² B.C. *ābhav*. ³ All MSS. *çana*.

⁴ All MSS. *yati*. ⁵ A. *durvā*. ⁶ All MSS. *cā*.

⁷ A. *sañ neṣṭyeta*, B.C. *-jñ*. ⁸ All MSS. *cchādīm*. ⁹ All MSS. *uṣṭīm*.

¹⁰ A. reads *yantī*, B.C. *yantī*, all MSS. then insert *gārhapatyād āhavanīyān* [B.C. *-yā*] *nīnayantīyād* which seems to be erroneously transferred from below, vs. 5. where C. also has *nīnayantīyād* for *nīnayannīyād*. The reading of B.C. *yantī* would seem to indicate that the quotation *idam viṣṇur*, etc., followed immediately. If the words are not regarded as an interpolation *nīnayantī* must be read for *nīnayantī yād*.

¹¹ =SV. i. 222 (RV. i. 22. 17) etc. ¹² A. *du* for *tad u*.

¹³ A. *yajāmasyā*. ¹⁴ A. *vāpsant*.

¹⁵ A. *pārānāsān*, B. *vanānāsāvan*, C. *parānāsāvan*.

grhyam¹ rotsyati² 'ti tathā jyesthagrhyam rotsyati 'tī
hāi 'va syāt. 'ṣvaro ha tathāi 'va syāt.

2. ittham eva kuryāt: ud- 5. ittham eva kuryāt: ud-
apātraṁ vāi vo 'dukamaṇḍa- asthālīn vāi vo 'dukamaṇḍa-
luṁ vā 'dāya gārhapatyād luṁ vā 'dāya gārhapatyād agra
āhavanīyān nīnayann³ iyaḍ āhavanīyān nīnayann iyaḍ
idaṁ viśnur vicakrama idaṁ viśnur vicakrama
ity etayāi 'va 'reā. devapavi- ity etayāi 'va 'reā. yajño vai
traṁ vā etad yad ṛg devapavi- viśnus tad yajñenāi 'va yaj-
traṁ etad yad āpas⁴. tad yad űam anusanītanoti. yad vāi
evā 'tra yajñasyā 'ḡāntam bha- yajñasya rīṣtam yad aḡāntam
vati yad amedhyam āpo vāi āpo vāi tasya sarvasya ḡāntir
tasya sarvasya ḡāntir adbhīr adbhīr evāi 'nat tac chāntyā
evāi⁵ 'nanī tac chumayanti. gamayati. etad eva tatra
karma.

53. 1. tad⁶ āhuḥ: yad etasya 16. tad āhuḥ: yasyā 'gniho-
dīrghasattrīpo 'gnīhotraṁ juh- traṁ dohyamānān skandet kinī
vato 'gnīhotraṁ' dohyamānān tatra karma kā prāyaścittir
skandet kinī tatra karma kā iti. skannaprāyaścittenā 'bhi-
prāyaścittir iti. yad eva tatra nṛṣyā 'dbhir upanīnīya pari-
sthālyān pariḡiṣṭam syāt tena ḡiṣṭena juhuyāt. yady u nīcī
juhuyāt. yady u nīcī sthālī sthālī syād yadī vā bhidyeta
syād api vā bhidyeta⁸ kinī⁹ skannaprāyaścittenāi 'va 'bhi-
tatra karma kā prāyaścittir nṛṣyā 'dbhir upanīnīya yad
iti. skannaprāyaścittiyāi¹⁰ vā anyad vindet tena juhuyāt.
'bhinnṛṣyā 'skann adhīte
'ty atha yad anyad¹¹ vindet 7. atha yatra skannam syāt
tena juhuyāt. tad abhinṛṣed askann adhī-

2. yadā vāi skandaty atha ta prājanī 'tī. yadā vāi
dhīyate. reto vāi payo yonir skandaty atha dhīyate yadā
iyam.¹² yonīyām evāi 'tad retaḥ dhīyate 'tha prajāyate. yonir
pratīṣṭhāpayaty anuṣṭhyā 'sya vā iyaṁ retaḥ payas tad asyām
retas siktam¹³ prajāyate¹⁴ ya yonāu reto dadhāty anuṣṭhyā
evam veda. amūto¹⁵ vāi par- hā 'sya retaḥ siktam prajāyate

¹ A. jyestham grham, B.C. jyesthyagrhyam.

² A. rotsyantī, B. rotsyasī. ³ C. -yañt. ⁴ A. ācas. ⁵ B.C. evāiva.

⁶ A. yad. ⁷ A. agnir āhotraṁ. ⁸ B.C. bhīdetat.

⁹ Here and in the following B.C. abbreviate.

¹⁰ A. -ḡcittī. ¹¹ A. agnid. ¹² A. yay, B. yonīy yay, C. yonir cay.

¹³ A. siktāḥ. ¹⁴ A. prajāyanta. ¹⁵ All MSS. akuto.

*jan̄ya skandati*¹ 'hān² 'śadhayo ya evam etad veda. am̄ito vāi vanaspatayo jāyante. purn̄śād̄ dīvo var̄ṣati 'hān 'śadhayo van-retas skandati paṣubhyas³ tata aspatayah̄ prajāyante. purn̄-idañ sarvañ prajātam. sa śād̄ retah̄ skandati paṣubhyas vidyād̄ upa⁴ nā decāḥ prābhū- tata idañ sarvañ prajāyate. van⁵ prajātir⁶ me bhūyasy⁷ tad vidyād̄ bhūyasī me prajā-abhūc chreyāñ bhaviṣyāmī 'ti. tir abhūd̄ bahuh̄ prajāyā paṣu-tathā hāi 'va⁸ syāt. bhīr bhaviṣyāmī chreyāñ bha-viṣyāmī 'ti.

3. *atho yatrāi* 'tad vibhin- 8. *atha yatrā* 'rabhinnañ nam⁹ tad udapātrañ vāi 'vo syāt tad udasthātīm vāi vo 'dakamaṇḍalubū¹⁰ vo 'panina- 'dakamaṇḍalubū vā ninayet. yed bhūr bhuv¹¹ svar yad vāi yajñasya viṣṭam̄ yad ity etābhīr vyāhṛtibhiḥ. etā aṣāntam̄ āpo vāi tasya sarva-vāi vyāhṛtayas sarvapṛāyaḥ- sya ṣāntir adbhīr evāi 'nat tac chāntyā samayati bhūr bhū-vaḥ svar ity etābhīr vyāhṛti-bhiḥ. etā vāi vyāhṛtayah̄ sar-vapṛāyaḥcittim̄ kurute. tad anena sar-veṇa pṛāyaḥcittim̄ kurute.

54. 1. *athāi* 'tāni kapālāni tāni kapālāni sañcītya yatra sañcītya yatrā 'haranīyasya bhasmo 'ddhṛtañ syāt tan ni-bhasmo 'ddhṛtañ¹² syāt¹³ tad vapet. etad eva tatra karma. upanivapet¹⁴. etad evā 'tra karma.

2. *atho khalv āhuḥ*: yat 4. 2. 6. tad āhuḥ: yasyā prācudḍratasya¹⁵ skandet kin̄ 'gnihotrañ srucyannītañ skan-tatra karma kā pṛāyaḥcittir iti. det kin̄ tatra karma kā prā-yad¹⁶ eva tatra sruci pariṣi- yaḥcittir iti. skannapṛāyaḥ-ṣṭam̄ syāt tena juhuyāt. yady cittenā 'bhiniṣyā 'dbhir upa-u nīcī sruk syād̄ api vā bhidyē- ninīya pariṣiṣṭenā juhuyāt. ta kin̄ tatra karma kā pṛāyaḥ- yady u nīcī sruk syād̄ yadi vā

¹ A.C. -atī, B. -atim. ² A. hyāu, B. syāu, C. bhāu. ³ A. paṣurabhas.

⁴ A. yupa. ⁵ B. prābhīvan, C. prābhūn. ⁶ B.C. prajāpatir.

⁷ B.C. bhry-. ⁸ B.C. vā.

⁹ A. vikānañ, B.C. skānañ; the ÇB. parallel suggests vibhinnañ; an emendation to viṣyanñam (cf. AB. vii. 5. 2 yasyā 'gnihotrañ adhi-ṣṭam̄ skandati vā viṣyandate vā kā tatra pṛāyaḥcittir iti) might also be thought of. ¹⁰ A. -am. ¹¹ B.C. bhū. ¹² A. dhṛtam, B.C. dhṛtañ.

¹³ A. asyat. ¹⁴ A. upanired, B. upanikired, C. upanikared.

¹⁵ A. uditasya, B.C. udrutasya. See below 56. 1; 57. 2. ¹⁶ A. yed.

cittir iti. tasyo 'ktuḥ¹ praty-
abhimarṣaḥ².

bhidyeta skannaprayaścittenāi
'vā 'bhimṛṣyā 'dbhir upaninī-
ya yat sthālyām pariṣiṣṭam
syāt tena juhuyāt.

3. tad u hāi 'ke tata eva pra-
tyetyo 'nnayanti. tad u tathā
na kuryāt. yo ha tatra brūyād
yad anenā 'gnihotreṇā 'rikīr-
śm³ nyarṣtat tasmān nā 'sye
'danī svargyam⁴ iva bhaviṣyati
tathā hāi 'ra syāt.

7. tad dhāi 'ke pratiparetya
yat sthālyām pariṣiṣṭam bha-
vati tena juhvati. tad u tathā
na kuryāt. svargyam vā etad
yad agnihotram. yo hāi 'nanī
tatra brūyāt prati nvā ayaṇ
svargāl lokād avārukṣam nā
'sye 'danī svargyam iva bhavi-
syati 'tī 'ṣvaro ha tathāi 'va
syāt.

4. ittham eva kuryāt: yatrāi
'ra skandet tad upaviṣed athā
'smīn sthālīm āhareyus sruvanī⁵
ca⁶ sruvanī ca nirṇijya tad⁷ adu⁸
erā 'syo 'nnesyāmī 'ty uktam
bhavaty aha yathonnūtam un-
nīya samidham ādāya prāk⁹
preyāt. tad yathā pratyutthā-
ya mitrān ruded¹⁰ evam evāi 'tad
'hatīm prāpnoti. tad u hāi
'ka upe 'ra labhante 'hutan
tasya yasyā 'gnihotrocchiṣṭeṇa
tatra na syād yad anyad vin-
juhvati yātayāmanī hy etad iti
det tad agnāv adhigrityā 'va-
vadantah. tad u tathā na
jyotyā 'paḥ pratyānīyo 'dvāsyā
vidyād yadā vā etad ayātayā-
tad adō hāi 'vo 'nnesyāmī 'ty
ma bhavaty¹⁰ athāi 'tasyā 'pi
havinātāncanām¹¹ kurvanti.

8. ittham eva kuryāt: tad
eva 'paviṣed yat sthālyām pari-
ṣiṣṭam syāt tad asmā unnīyā
vathante hutocchiṣṭam vā etad
yātayāma vā etan nāi 'tasya
hotayam iti. tad u tan nā
'driyeta. yadā vā etad ayāta-
yāmā 'thāi 'nau dhavirātān-
camaṇī kurvate. tasmād yat
sthālyām pariṣiṣṭam syāt tad
asmā unnīyā 'hareyus yady u
tasya yasyā 'gnihotrocchiṣṭeṇa
tatra na syād yad anyad vin-
juhvati yātayāmanī hy etad iti
det tad agnāv adhigrityā 'va-
vadantah. tad u tathā na
jyotyā 'paḥ pratyānīyo 'dvāsyā
vidyād yadā vā etad ayātayā-
tad adō hāi 'vo 'nnesyāmī 'ty
ma bhavaty¹⁰ athāi 'tasyā 'pi
havinātāncanām¹¹ kurvanti.
nūtam evā 'smā unnīyā 'hare-
yus tena kāmān juhuyāt.
etad eva tatra karma.

55. 1. tad āhuh: yadāi 'tus-
ya dīrghasattriṇo 'gnihotram¹²

4. 2. 2. tad āhuh: yasyā
'gnihotram dōhyamānam ame-

¹ A. -am. ² A. pratyābhimarṣas. ³ All MSS. -ī. ⁴ A. svargam.

⁵ A. om. ⁶ A. data. ⁷ C. prāñ.

⁸ All MSS. paced (perhaps voced ?); the conjecture is only a makeshift;
cf. AB. ii. 20. 15. ⁹ A. mapāñnatyā. ¹⁰ A. bhavatyāt.

¹¹ A. vinātāncanama.

¹² A. om.

juhvato¹ 'gnihotraṁ dūhyamā- dhyam āpadyeta kiṁ tatra
nam amedhyam āpadyeta² kiṁ karma kṛ prāyagcittir iti.
tatra karma kṛ prāyagcittir iti. tad dhāi 'ke hotavyam man-
tau u hāi 'ke hotavyam eva³ yante prayatam etan nāi 'ta-
manyante na rāi devāḥ kas- syā 'homo 'rakalpate na rāi
māc⁴ cana bībhatsanta⁵ iti va- devāḥ kasmāc cana bībhatsante.
dantaḥ. tau u tathā na vidyāt. bībhatsantāḥ tu devāḥ. ittham
puruṣo ne⁶ 'va⁷ bībhatsyād⁸ bī- eva kuryāt: gārhapatyād uṣ-
bhatsate bībhatsantā⁹ tu¹⁰ de- ṇam bhasma nīruhya tasmānn
vāḥ. ittham eva kuryāt: gār- enad uṣṇe bhasmaṁ tūṣṇīm
hapatasyāi¹¹ 'vo 'ṣṇam¹² bhasma ninayed adbhīr upanīnayaty
nīruhya¹³ tasmānn enat tūṣṇīm adbhīr enad āpmoty atha yad
ninayet. tau¹⁴ na hutam nā anyad vīndet tena juhuyāt.
'hutam. adbhīr amninayed¹⁵ etad eva tatra karma.
adbhīr evai 'nad āpmoty atha yad anyad vīndet tena juhuyāt.

2. atho khalv āhuḥ: yad¹⁶ 3. tau āhuḥ: yasyā 'gnihotraṁ
dugdham¹⁸ amedhyam¹⁷ āpa- dohitam amedhyam āpa-
dyeta¹⁸ kiṁ tatra karma kṛ yeta kiṁ tatra karma kṛ prā-
prāyagcittir iti. yeṣv¹⁹ evā yagcittir iti. ya evāi 'te 'ngā-
'ngāreṣv adhigṛayisyam syāt rā nīrādā yeṣv adhigṛayisyam
tān eva pratyuhya²⁰ teṣv evāi²¹ bhavati tān pratyuhya tasmānn
'nat tūṣṇīm ninayet. tau na enad uṣṇe bhasmaṁ tūṣṇīm
hutam nā 'hutam. adbhīr am- ninayed adbhīr upanīnayaty
ninayed adbhīr evāi 'nad āpm- adbhīr enad āpmoty atha yad
ty atha yad anyad vīndet tena anyad vīndet tena juhuyāt.
juhuyāt. etad eva tatra karma.

3. atho khalv āhuḥ: yad²² 4. tau āhuḥ: yasyā 'gnihotraṁ
adhigṛitam amedhyam²³ āpa- trum adhigṛitam amedhyam
dyeta kiṁ tatra karma kṛ āpa- dyeta kiṁ tatra karma kṛ
yagcittir iti²⁴. yeṣv evā 'ngā- prāyagcittir iti. ya evāi 'te

¹ A. om. ² A. -dye. ³ A. e. ⁴ A. kasmic. ⁵ All MSS. bībhatsa.

⁶ B.C. nv. ⁷ B.C. eva.

⁸ bībhatsya from the noun bībhatsā, formed like didṛkṣeya (by-form of didṛkṣeṇya, Whitney, Gr. § 1217, § 1088), from didṛkṣā Whitney, Gr. § 1216a. ⁹ All MSS. -tsantā. ¹⁰ A. idam, B. idum, C. itum.

¹¹ C, 'ṣṇavam. ¹² A. nina iḥya. ¹³ B.C. yan. ¹⁴ A. -yer.

¹⁵ B.C. yaḥ. ¹⁶ B. gdhar, C. dugdhar. ¹⁷ B.C. mmedgdam.

¹⁸ A. -ye. ¹⁹ D.C. yenaṣv. ²⁰ All MSS. pratyuhya.

²¹ All MSS. āivāi. ²² B.C. yathād. ²³ A. medh-. ²⁴ A. trti.

reṣv adhigritāni syāt tān eva 'nṅārā nīrūdhā yeṣv adhigri-
 pratyakhyā¹ teṣv evāi² 'nat tās- tam bhavati teṣv enat tāsṇīm
 nīm ninayet. tan na hutam juhuyāt tad dhutam ahutam
 nā 'hutam. yad ahāi 'nat³ te- yad ahāi 'nat teṣu juhoti tena
 ṣu ninayati tena hutam yad⁴ v⁵ hutam yad v enāns tenāi 'vā-
 enāns⁶ teno evā 'nugamayati nugamayati tenā 'hutam. ad-
 teno ahutam. adbhīr anuni- bhīr upaninayaty adbhīr enad
 mayed adbhīr evāi 'nad āpnoty āpnoty atha yad anyad vindet
 atha yad anyad vindet teno tena juhuyāt. etad eva tatra
 juhuyāt. karma.

4. atho khala āhuh: 56. 1. 9. tad āhuh: yasā 'gnihō-
 yat prāg⁷ uddrutam⁸ amedhyam traṁ srucy unṛtam amedhyam
 āpadyeta kīm tatra karma kā āpadyeta kīm tatra karma kā
 prāyagcittir iti. tad u hāi 'ke prāyagcittir iti. tad dhāi 'ke
 hotavyam eva manyante pra- hotavyam manyante prayatam
 yatan⁹ etan nāi 'tasyā 'homah etan nāi 'tasyā 'homo 'vakalpa-
 kalpata iti vadantaḥ. atha ate na vāi devāḥ kasmāc cana
 hāi 'ke 'dbhīr abhyāsicya¹⁰ bībhatsanta iti. tad dhāi 'ka
 parāsiñcanti. tad u tathā na utsicya chardayanti. tad u
 kuryāt. yo ha tatra brūyāt tathā na kuryāt. yo hāi 'nam
 parān vā ayam idam agnihō- tatra brūyāt parāsiñcata nā
 tram āsiñcat parāseksyate ayam agnihotram kṣīpre 'yam
 'yam¹¹ yajamāna iti tathā hāi yajamānaḥ parāseksyatu iti
 'va syāt. itthan eva kuryāt: 'ṣvaro ha tathāi 'va syāt. it-
 āhavanīya eva samīdham tham eva kuryāt: āhavanīye
 abhyādhāyā¹² 'havanīyasyāi samīdham abhyādhāyā 'hava-
 'vo 'ṣṇam bhasma nīrūhya¹³ ta- nīyād' eva 'ṣṇam bhasma nīr-
 smīnn enat tāsṇīm ninayet. uhya tasminn enad usṇe bhas-
 tan na hutam¹⁴ nā 'hutam. ad- mañs tāsṇīm ninayet. adbhīr
 bhīr anuninayed adbhīr evāi upaninayaty adbhīr enad āp-
 'nad āpnoty atha yad anyad noty atha yad anyad vindet
 vindet tena juhuyāt. tena juhuyāt. etad eva tatra
 karma.

¹ A. pratyāhya. ² A. āināiva, B.C. āivāi. ³ All MSS. nas.

⁴ A. yed. ⁵ All MSS. vo. ⁶ All MSS. yenamhs. ⁷ C. prā.

⁸ A. udrūtaṁ, C. hudhra.

⁹ All MSS. pretam. I make the change with some hesitation; cf
 'i+pra 1 in PW.

¹⁰ B.C. -sicca.

¹¹ A. yā, B.C. yāy.

¹² A. -dhāyāyā.

¹³ A. nīrūhya.

¹⁴ A. huñ.

2. *atho khalv āhuḥ: yad* 10. *tad āhuḥ: yasya* 'gniho-
avavarṣet kiṃ tatra karma kā trāṇ śruṣṭam upariṣṭād
prāyascittir iti. sa vidyād avavarṣet kiṃ tatra karma kā
upariṣṭān¹ mā gukram āgāt prāyascittir iti. tad vidyād
prajāpatir me² bhūyasya abhūc upariṣṭān mā gukram āgann
chreyān bhaviṣyāmī 'ti tathā upa mān devāḥ prābhūcān
hūi 'va syāt. chreyān bhaviṣyāmī 'ti tena
kāman juhuyād. etad eva
tatra karma.

3. *atho khalv āhuḥ: yat pār-* 4. 3. 1. *tad āhuḥ: yat pār-*
vasyām āhutāu hutāyām³ an- *vasyām āhutāyām hutāyām*
gārā⁴ anugaccheyuḥ ko⁵ 'ta- *athā 'gnir anugacchet kiṃ tatra*
rāṇ juhuyād iti. ya eva tatra *karma kā prāyascittir iti. yam*
gakalo⁶ 'ntikaḥ⁷ syāt tam adhy- *pratiregam gakalam vindet tam*
asyan juhuyād dārāu-dārāu *abhyasya 'bhijuhuyād dārāu-*
hy agniḥ. sa yadī⁸ tasyām⁹ *dārān upir iti vadan. dārān-*
na tiṣṭhed¹⁰ dhiraṇyam abhi- *dārān hy evā 'gniḥ. yady u*
juhuyāt. tad¹¹ agner vā etad *asya hrdayaṇ ry eva likhed*
reto yad dhiraṇyam ya u vāi *dhiraṇyam abhijuhuyād agner*
pitā¹² sa putras tasmād dhi- *vā etad reto yad dhiraṇyam ya*
raṇyam abhijuhuyāt.¹³ *u vāi putrah sa pitā yaj pitā*
sa putras tasmād dhiraṇyam *abhijuhuyāt. etad eva tatra*
karma.

4. *atho khalv āhuḥ: 57. 1.* 4. 2. 5. *tad āhuḥ: yad adhi-*
yad adhigṛite yajamāno mri- *gṛite 'gnihotre yajamāno mri-*
yeta kiṃ tatra karma kā prā- *yeta kiṃ tatra karma kā prā-*
yaścittir iti. paryādhāyāi¹⁴ *yaścittir iti. tad evāi 'nad*
'vāi 'nad viśyandayet. etad *abhiparyādhāya viśyandayed*
evā 'tra karmā 'tho ha khalv¹⁵ *atho khalv āhur etāvati sarva-*
eṣāi 'va¹⁶ sarveṣāṃ haviryujñā- *sya haviryujñasya prāyascittir*
nām prāyascittīḥ. iti. etad eva tatra karma.

¹ All MSS. *upariṣṭā*. ² C. *vāi*. ³ A. *yāma*. ⁴ A. *hāṇa*.

⁵ A. *ko*, B.C. *two*. ⁶ B.C. *gakralo*.

⁷ A.C. *antika*, B. *antaka*, possibly to be changed to *antike* rather than *-kaḥ*. ⁸ A. *dī*. ⁹ *tasyām* scil. *āhutāu*.

¹⁰ *tiṣṭhed*, *ysthā* with loc. = 'abide by,' 'be satisfied with' (AB. vii. 18. 4); cf. *stare decisis*. ¹¹ A. *om*. ¹² B.C. *papitā*.

¹³ B.C. *-yād ity*. ¹⁴ B. *mar-*.

¹⁵ All MSS. omit *āhur*, which should probably be inserted. ¹⁶ C. *vava*.

2. *atho khalv āhuḥ*: yat *prācy*¹ *uddrute*² *yajamāno mriyeta kiṃ tatra karma kā prāyaścittir iti. yad evā 'tuṣ'³ *caturgrhītam ādiṣṭam syāt tatrāi 'vāi 'nad abhyanmayet. etad evā 'tra karma.**

3. *atho khalv āhuḥ*: yat *pūrvasyām āhutān*⁴ *hūtāyān yajamāno mriyeta kiṃ tatra karma kā prāyaścittir iti. tad u hāi 'ke hotavyam eva manyante kṛtsnam vā etasyā 'gnihotraṃ*⁵ *hutam bhavati yasya pūrvā hutā 'hutir*⁶ *bhavati 'ti vadantah*⁷. *tad u tathā na vidyān na vāi pretasyā 'gnihotraṃ juhota*⁸. *yad evā 'tuṣ'⁹ *caturgrhītam ādiṣṭam syāt tatrāi 'vāi 'nad abhyanmayet etad evā 'tra karma*¹⁰.*

58. 1 *tad āhuḥ*: *yad etasya* 4. 1. 9 *tad āhuḥ*: *yasyā dīrghasattriṇo 'gnihotraṃ juh-* 4. 1. 9 *tad āhuḥ*: *yasyā 'gnihotrī dohyamāno 'paviṣet vato 'gnihotrī dohyamāno 'paviṣet kiṃ tatra karma kā prāyaścittir iti. tān hāi 'ke yajūso 'tthāyagcittir iti. tān*¹¹ *u*¹² *hāi 'ke payanty u dasthād devy yajūso*¹³ *'tthāpayanty avṛttim aditir iti. iyaṃ vā aditir vā eṣā yajamānasya pāpmā-* *imām evā 'smā etad utthāpanam pratidṛṣyo*¹⁴ *'paviṣati ya-* *yāma iti vadantah. āyur syā 'gnihotrī dohyamāno 'paya-* *yajñapatāv adhād iti. viṣati. tān utthāpayanty u-* *āyur evā 'smiṃs tad dadhma asthād devy aditir iti*¹⁵. *iti vadantah. indrāya kṛṇ-* *iyam*¹⁶ *vāi*¹⁶ *devy*¹⁶ *aditir*¹⁶ *imām vati bhāgam iti. indri-*

¹ C. *prācy*. ² A.B. *udute*, C. *udrute*.

³ All MSS. *dayaṣ*, but cf. § 3, note⁹. ⁴ B. -*tām*. ⁵ D.C. -*trā*.

⁶ For *pūrvā hutā 'hutir*. A reads *pūrvāhutibhir*. ⁷ B.C. *ved-*.

⁸ A. *juhroti* (contaminated spelling from *juhvati* and *juhota*?).

⁹ B.C. *dayaṣ*. ¹⁰ A. *kaṃ*. ¹¹ B.C. *tad*. ¹² A. *ama*.

¹³ A. *yajūso*, B.C. *yajñāṣto*. ¹⁴ A. *pratidṛbhyo*.

¹⁵ A. *om*. ¹⁶ B.C. *yam*.; A. *om*.

evā 'smāi tad¹ atthāpayanti. yam evā 'smiñs tad dadhma āyur yajñapatāv adhād² iti vadantaḥ. mītrāya va-ityāyur evā 'smiñs tad dadhati. ruṇāya ce 'ti. prāṇodānau in drāya kṛṇvatī bhā-rāi mītrāvaruṇāu. prāṇodāyam iti. indriyam evā 'smiñs nāv evā 'smiñs tad dadhma iti tad dadhati³. mītrāya va-vadantaḥ. tān tasyām āhur ruṇaya⁴ ce⁵ 'ti. prāṇāpā-tyām brāhmaṇāya dadyād nāv evā⁶ mītrāvaruṇāu prā-yām anubhyāgamīṣyeta man-ṇāpānāv evā 'smiñs tad dadha-yeta. ārtīm vā eṣā pāpmā-ti⁷ tān⁸ tasyām evā 'hutān ha-nam yajamānasya pratidṛṣyo tāyām brāhmaṇāya dadati 'pāriksad ārtim evā 'smiñs tat yam samvatsaram anubhyāga-pāpmānam pratimuñvāma iti miṣyunto⁹ bhavanti¹⁰ arṇṇim¹¹ vadantaḥ. asmin pāpmānam niveṣayāma iti vadantaḥ¹².

59. sa¹³ tad u ho 'vāca vāja- 10. tad u ho 'vāca yājñaval-
sineyaḥ: agraḍdadhānebhya kyaḥ: agraḍdadhānebhya hāi
hāi¹⁴ 'bhya¹⁵ gāur apakrāmaty 'bhya gāur apakrāmaty ārtyo
arṇṇīyā¹⁶ hī tam vidhyanti.¹⁷ vā āhutiṁ vidhyanti. ittham
ittham eva kuryād danḍam eva kuryād danḍenāi 'vāi 'nām
eva¹⁸ labdhvā tenāi 'nām rīpī- rīpiṣyo 'tthāpayed iti. tad
ṣyo 'tthāpayet. tad yathā¹⁹ vā²⁰ yathāi 'vā 'do dhāvayato 'cro
ado²¹ dhāvayato²² 'ṣvāturo²³ vā 'ṣvāturo vā gadāyeta balī-
gadāyate²⁴ yukto vā balivardā varḍo vā yuktas tena danḍa-
upaviṣati tena danḍaprajitena²⁵ prajitena tottraprajitena yam
tottraprajitena²⁶ yam adhvā- adhvānam samīpsati tam sam-
nam kāmāyate tam samāṣṣmā aṣṣmā evam evāi 'tayā danḍa-
evam evāi 'tayā danḍaprajitayā²⁷ prajitayā tottraprajitayā yam

¹ A. d. B.C. dd.

² B.C. asād, A. ayām (confusion of y and dh is very frequent).

³ B.C. adhi.

⁴ All MSS. mītrāvaruṇāya. The meter makes the change necessary. But compare for such brachylogy (omission of the ending of the first of two words joined by ca) Hopkins, JAOS. xxiii, p. 111; Wackernagel, Altind. Gr. i. (1896) p. xvii and the literature cited in notes ³ and ⁴; Richter, IF. ix (1898) 29.

⁵ A.B. ve. ⁶ A.B. na vāi, C. om. ⁷ A. -dhato. ⁸ A. ṇ.

⁹ This wording is additional support for Eggeling's translation of the ṢB. phrase (SBE. xlv, p. 181, note¹). ¹⁰ A. -vaty.

¹¹ All MSS. anurṇṇim. ¹² A. vadañti. ¹³ A. s. ¹⁴ B.C. hyāi.

¹⁵ B. bhyāi. ¹⁶ A. arṇṇa, B.C. adyatyā. ¹⁷ A. vicyanti. ¹⁸ A. e.

¹⁹ B.C. yaṣā. ²⁰ A. vāk, B.C. yā. ²¹ A. do. ²² A. yāmyado.

²³ C. nva-. ²⁴ A. dāyate. ²⁵ A. -pravitena, B. -pracitena, C. prajito.

²⁶ A.B. tottrapracitena, C. om. ²⁷ All MSS. danḍapracitayā.

*tottraprajitayā*¹ *yañ*² *svargam svargam lokam samāpsati tam lokam kāmāyate tam samag- samāgnate.* (See end of next paragraph.)
*tām*³ *ātman eva kurvī-*
*tā*⁴ *'tman*⁵ *evā*⁶ *tac chriyam*
dhatta iti.

60. 1. *tad āhuḥ: yad etasya*⁵ 11. *atha ho 'vācā 'ruṇīḥ:*
dirghasattriṇo 'gnihotram juh- *dyāur vā etasyā 'gnihotrasyā*
vato 'gnihotrivatso naçyet kim 'gnihotry ayam eva vatso yo
tatra karma kâ prayaçcettir 'yam pavata iyam evā 'gnih-
*iti. tad n ho 'vācā 'ruṇīr*⁶ *trasthāti. na vā evam vido*
dyāur vā agnihotritasyā āditya 'gnihotri naçyati kva hy asāu
*eva vatsa iyam*⁷ *evā 'gnihotra-* *naçyen nāi 'vam vido*
sthāti. na ha vā evam vido *trasthāti bhidyate kva hy eṣa*
*'gnihotrivatso naçyati kva*⁸ *hy* *naçyen nāi 'vam vido*
*eṣa*⁹ *naçyen*¹⁰ *no vā evam vido* *trasthāti bhidyate kva hī 'yam*
'gnihotram duhyamānam skan- *varṣati tad vidyāc chremā-*
*duty*¹¹ *asyām*¹² *hy eva pratitiṣṭh-* *nam me mahimānam adhāra-*
ati no vā evam vido 'gnihotri *duhyamāno 'pariçati. yathā*²⁰ *yamāno 'pāriksac chreyān bha-*
*vā eṣa*²¹ *suspr̥ṣṭam*¹³ *varṣaty abhi-* *viṣyāmī 'ti. tām ātmāny eva*
*niṣady*¹⁴ *eva tathā*¹⁵ *'varṣād ity* *kurvītā 'tmany eva tac chriyam*
enām āhuḥ. (See end of pre- *dhatta iti ha smā 'hā 'ruṇīḥ.*
ceding paragraph.) *etad eva tatra karma.*

2. *atho khalv āhuḥ: yad*¹⁸ *eṣā* 4. 2. 1. *tad āhuḥ: yasyā*
lohitaṁ duhūta kim tatra karma 'gnihotri lohitaṁ duhūta kim
*kā prayaçcettir iti. avrttiṁ vā*¹⁷ *tatra karma kâ prayaçcettir iti.*
eṣā yajamānasya pāpmānam vyutkrāmate 'ty uktvā mekṣa-
pratiḍṛçya duhe yā lohitaṁ nam kṛtvā 'nvāhāryapacanam
duhe. sa vyutkrāmate 'ty uktvā pariçrayitavāi brūyāt tasminn
'nvāhāryapacanam paricchā- *enac chrapayitvā tasmiṁs tūṣ-*
*dayitavāi*¹⁸ *brūyāt tad adhigri-* *ṇīm juhāyād aniruktam. anir-*
*tya mekṣaṇam kṛtvā çrupayet*¹⁹ *ukto vāi prajāpatiḥ prajāpat-*
tad eva tūṣṇīm ninaçyet. anir- *yam agnihotram. sarvaṁ vā*

¹ A. *tottrapravatayā*, B. *tottrapracitayā*, C. *sto*, omitting the rest.

² A. *yā*, C. om. ³ B.C. *nam*. ⁴ B. om. ⁵ A. *ātasya*.

⁶ A. *ruṇī*, B.C. *ruṇīr*. ⁷ A. *yam*. ⁸ A. *dvā*, B.C. *tvaṁ*.

⁹ A.B. *enaṣa*. ¹⁰ A. *naçyan*. ¹¹ A. *askandat*.

¹² A. *tasyā*, B.C. *asyā*; *asyām* scil. *agnihotrasthālyām*.

¹³ A. *saṁspr̥ṣṭam*, B. *suspr̥ṣṭam*, C. *saṁspr̥ṣṭam*. ¹⁴ A. *-ṣed-*.

¹⁵ A. *tvatā*, B.C. *batā*. ¹⁶ A. *gyad*. ¹⁷ A. *sa*.

¹⁸ All MSS. *paricchādāitavāi*. ¹⁹ A.B. insert *ta*.

²⁰ All MSS. *yadā*. ²¹ All MSS. *eṣā*.

ukto vāi prajāpatiḥ prajāpat- aniruktam. tad anena sarveṇa
yam agnihotram. atho bhūḥ prāyaścittim kurute. tām tas-
bhuras svar ity etābhir yām āhutyām brāhmaṇāya da-
vyāhṛtibhiḥ. etā vāi vyāhṛta- dyād yam anabhyāgamisya
yas sarvapṛāyaścittayaḥ. tad manyetā 'rtim vā eṣā pāpmā-
anena sarveṇa prāyaścittim nam yajamānasya pratidṛgya
kurute.

duke yā lohitaṁ duha ārtim
evā 'smiṁs tat pāpmānam pra-
timuñcati. atha yad anyad
vindet tena juhuyād anārtenaī
'va tad ārtam yajñasya niṣka-
roti. 'etad eva tatra karma.

61. 1. yad agnayo 'nugac-
cheyuḥ kiṁ tatra karma kā
prāyaścittir iti. tam¹ u hāi 'ka
ulmukād² eva nirmanthanti³
hāi 'ka ulmukād eva nirman-
yato vāi manusyasyā 'ntato
nagayati tato vāra sa tasya
prāyaścittim⁴ icchata iti vad-
antaḥ. tad u tathā na vidyāt.
ulmukaṁ⁵ hy eva tata ādāya
cared ulmukasya⁶ vā 'vavṛṣ-
cam⁷ ittham⁸ eva kuryād ulmu-
kā⁹ evā 'pacchidyā 'raṇyora
abhivimanthed¹⁰ upa¹¹ ha tam
yor kāmam āpmoti ya ulmukamath-
yo¹² upo¹³ tam¹⁴ yo 'raṇyora.

4. 3. 3. tad āhuḥ: yasya gā-
hapatyo 'nugacchet kiṁ tatra
karma kā prāyaścittir iti. tam
hāi 'ka ulmukād eva nirman-
thanti yato vāi puruṣasyā 'nta-
to nagayati tato vāi sa tasya
prāyaścittim icchata iti vad-
antaḥ. tad u tathā na kuryāt.
ulmukaṁ ha vāi vā 'dāya ca-
red ulmukasya vā 'vavṛṣ-
cam ittham eva kuryād ulmu-
kā āngāram ādāya tam araṇ-
yam kāmam āpmoti ya ulmu-
kamathya upo tam yo 'raṇyora.

2. atho khalv āhuḥ: yad etad eva tatra karma.

āhavanīya uddhṛto¹⁵ 'nugac-
chet kiṁ tatra karma kā prā-
yaścittir iti. anugato vā eṣa
tāvad bhavati yāvad gārhapat-

2. tad āhuḥ: yasyā 'havanī-
ya uddhṛtaḥ purā 'gnihotrād
anugacchet kiṁ tatra karma kā
prāyaścittir iti. gārhapatyād

¹ tam scil. gārthagatyaṁ. The change from the plural agnayaḥ is abrupt. There may be an omission.

² A. *ujukād*, B.C. *ulmukād*.

³ B.C. *-manthayanti*.

⁴ B.C. *-tam*.

⁵ A.B. *ulmuk*.

⁶ A. *vavṛṣam*, B.C. *dyaṣcam*, C. *dyaṣrechañt*.

⁷ C. *iratham*, B. *ithem*.

⁸ B.C. *-theñd*.

⁹ B.C. *udupā*, A. *upā*.

¹⁰ A.B. *ulmukamathyā*, C. *-kamasyā*; all MSS. insert *yām*.

¹¹ A. *umapo*.

¹² A. *tath*, B. *tay*, C. *rtthay*.

¹³ All MSS. *udhṛto*.

yo nā 'nugacchati. sa yady evāi 'nam prāñcam uddhṛtyo
api baho ivā kṛtvō¹ 'nugacchet 'pasamādhāyā 'gnihotram ju-
punaḥ-punar evāi 'nam uddha-
ret. etad evā 'trā² karma. kṛtrah punaḥ-punar uddhṛto
'nugacched gārhapatyā³ evāi
'nam prāñcam uddhṛtyo 'pa-
samādhāyā 'gnihotram juhu-
yāt. etad eva tatra karma.

3. atho khale āhuḥ: yad
āharanīya uddhṛte gārhapatyo
'nugacchet kim tatra karma kā
prāyascittir iti. tam u⁴ hāi 'ke
tata eva prāñcam⁵ uddharanti.
tad u⁶ tathā na kuryād yo 'nṛga⁷
tatra brūyāt prāco nvā ayam
yajamānasya prāñcān prāvṛk-
ṣaṇ⁸ marisyaty ayam yajamāna
itī tathā hāi 'va syāt.

6. tad āhuḥ: yasyā 'havanī-
ye 'nugate gārhapatyo 'nu-
gacchet kim tatra karma kā prā-
yascittir iti. tam hāi 'ke tata
eva prāñcam uddharanti prāñcā
vā agnuyatḥ prāñcān evā 'smā
tatra brūyāt prāco nvā ayam
etad uddharāna itī vadantaḥ.
tad u tathā na kuryād yo hāi
'nañ tatra brūyāt prāco nvā ay-
am yajamānasya prāñcān prā-
rātsin marisyaty ayam ya-
jamāna itī 'ṣvaro ha tathāi 'va
syāt.

4. tam u hāi 'ke tata eva
pratyāñcam⁹ āharanti prāñcā
vāi gārhapatyo 'pāna āhava-
nīyas samvidānān vā imān
prāñcāpānāv annam atte¹⁰ 'ti
vadanto 'tho gr̥ho vāi gārhapat-
yah pratistho vāi gr̥haḥ. sa ya
enam¹¹ tatra brūyāt pra nvā
ayam asyāi pratisthāyā acyo-
ṣṭa¹² marisyaty¹³ ayam yaja-
māna itī tathā hāi 'va syāt.

7. atha hāi 'ke pratyāñcam
āharanti prāñcāpānāv imān itī
vadantaḥ. tad u tathā na kur-
yāt. svargyam vā etad yad
agnihotram. yo hāi 'nañ tatra
brūyāt prati nvā ayam svargāḥ
lokād avāruksan nā 'sye 'dun
svargyam ivā bhaviṣyati 'ti
'ṣvaro ha tathāi 'va syāt.

5. tam u hāi 'ke gārhapatya
evam avadhīto¹⁴ 'pasamādhā-
ti. tad u tathā na¹⁵ kuryāt¹⁶.
na kuryāt. yo hāi 'nañ tatra
yo ha tatra brūyād agnān adhy

8. atha hāi 'ke 'nyam gārha-
patyam manthanti. tad u tathā
brūyād agner nvā ayam adhi

¹ C. kṛtyo.² A. ti.³ A. ṛma.⁴ A. B. pratyāñcam.⁵ A. uta.⁶ B. C. ha.⁷ A. prāvṛṣyam.⁸ A. pratyantam.⁹ B. C. atta iti, A. anta iti; the asyndeton is harsh, a compound would be expected; anna: : attr as in ÇB. vi. 1. 2. 25.¹⁰ B. C. enat.¹¹ B. avyoṣṭam, C. arcāṣṭam.¹² B. C. riṣyaty.¹³ A. B. adhīto, C. apadhīto.¹⁴ A. nu.¹⁵ A. ttagyād.

*agnim*¹ *ajījanat kṣipre*² 'sya *drī-* *drīṣantam bhrātṛvyaṃ ajījan-*
ṣan bhrātṛvyaṃ janīṣyatu iti ata kṣipre 'sya *drīṣan bhrātṛvya*
tathā hāi 'va *syāt.* *janīṣyate prīyatamaṃ rotsyati*
'tī 'ṣvaro ha tathāi 'va *syāt.*

6. *tam u hāi* 'ke 'nugamayyā³ 9. *atha hāi* 'ke 'nugamayyā
manthanti. tad u tathā nā kar- 'nyam *manthanti. tasyā* 'ṣān
yād yo ha tatra brāyād api yat ne 'yād *api** yat *pariṣṣṭam*
*pariṣṣṭam abhūt tad*⁴ *ajījanan abhūt tad ajījasatu nā* 'sya
nā 'sya *dāyādaḥ cana*⁵ *pariṣek-* *dāyādaḥ cana pariṣekṣyatu iti*
*syatu*⁶ *iti tathā hāi* 'va *syāt.* 'ṣvaro *ha tathāi* 'va *syāt.*

7. *ittham eva kuryāt: araṇ-* 10. *ittham eva kuryāt: araṇ-*
yor eva samārohayetā 'yam *yor agnī samārohayo* 'dañ
te yonir ṛtviyo yato jāto *udavasāya nirmathya juhva-*
aroḥathās tam jānann vaset tathā ha na kām cana
*agna*⁷ *āroḥā* 'thā *no var-* *paricakṣām kuroti narāvasāna*
dhayā rayim athā no u asyā 'bhitorātram *hutam*
*varādhayā gīra*⁸ *iti vāsa* *bhavati.*
*udavasāya juhva*⁹ *vāsen*¹⁰ *na-*
vāvasāne 'hā 'syo¹¹ 'bhayatorā-
tram hutam bhavati no kām
cana paricakṣām kurute.

8. *sa prātar bhasmo 'ddhṛ-* 4. 4. 1. *atha prātar bhas-*
*tya*¹² *ṣakṛtpiṇḍena parilippya*¹³ *māny uddhṛtya gomayenā lip-*
yathāyatham agnīm ādadhita. *yā* 'raṇyor evā 'gnī *samāro-*
etad evā 'tra *karma.* *ya pratyavasatyati mathitvā*
gārhapatyam uddhṛtyā 'ha-
ranīyam āhṛtyā 'nvākhāryapa-
cānam agnaye pathikṛte 'ṣtā-
kapālam puroḍaḥcani nirvapet
... (Proceeds to describe the
preparation of this cake). *etad*
eva tatra karma.

9. *atho khalv āhuh: yad* 4. 4. 6. *tad āhuh: yasyā* 'ha-
*āhavanīyam anuddhṛtam*¹⁴ 62. *vanīyam anuddhṛtam ādityo*
1 *abhy astam iyāt kim tatra* 'bhy *astam iyāt kim tatra kar-*

* The JB. supports Eggeling's view (SBE. xlv. 191 note¹) that there is an omission here in CB.

¹ B.C. *agnā.*

² All MSS. -*pra.*

³ A. *nugamadhya.*

⁴ All MSS. *t.*

⁵ A. *caṇna.*

⁶ All MSS. *pariṣekṣata.*

⁷ For *jānann agna*, A. has *jānaṇu*; B.C. have *jānann agni.*

⁸ A combination of e. g. VS. iii. 14 *a-d* (which with the other *saṃ-*
hitās differs from RV. iii. 29. 10 in *c*, and *d*) and *d* of RV. iii. 29. 10.

⁹ A. *juhva.*

¹⁰ A. *señ.*

¹¹ A. *nyo.*

¹² All MSS. *dhṛtya.*

¹³ C. -*yava.*

¹⁴ A.B. *anuddhṛtam*, C. *uddhṛtam.*

karma kâ prāyascittir iti. ma kâ prāyascittir iti. ete etasmād dha vāi viṣve devā vāi raṣmayo viṣve devās te apakrāmanti yasyā 'havanī- 'smād apaprayanti tad asmai yam anuddhṛtam abhy astam vyṛddhyate yasmād devā aparetī. sa darbheṇa suvarṇam prayanti. tām anna vyṛddhim hiraṇyam prabadhya paścād yaç ca veda yaç ca na tū ubhāv dharet. tad etasya rūpam kri- āhatur anuddhṛtam asyā 'bhy yate ya eṣa¹ tapaty² ahno³ vā astam agād iti. tatre 'ttham etad rūpam tad ahno rūpam kuryāt: haritam hiraṇyam kriyate. athe 'dhmam⁴ ādīpya darbhe prabadhya paścād dhar- prāñcam hareyuh. tam upa- turvāi brūyāt. tad etasya rū- samādhāya caturgr̥hitam āj- pam kriyate ya eṣa tapaty dhar- yam gr̥hitvā viṣvebhya de- vā etad ahno rūpam kriyate. vebhyaḥ svāhe 'ti juhuyāt. pavitrām darbhāḥ pavayaty tad yathā vā adu⁵ āvasathavā- evāi 'nam. tad athe 'dhmam sinam⁶ krudhdham yantam ukṣa- vekatū⁷ vā 'nmantrayetā 'ny- ena vā priyeṇa dhāmnāi⁸ 'vam eva tad viṣvān devān anuman- trayate. te⁹ hā 'smāi sarva 'nam tad devatābhiḥ samardha-

yati. tam upasamādhāya pra- tiparetya gārhapatyā ājyam adhigṛityo 'dvāsyō 'tpāyā 'vek- sya caturgr̥hitam ājyam gr̥hi- tvā samidham upasamgr̥hya prāñ udādruvaty athā 'hava- nīye samidham abhyādhāya dakṣiṇam jānu ācya juhōti viṣvebhya devebhyaḥ svā- he 'ti. so yathā brāhmaṇam āvasathavāsinaṁ krudhdham yantam ukṣavekatō 'pamantra- yetāi 'vam evāi 'tad viṣvān de- vān upamantrayate. jānanti hāi 'nam upā hāi 'nam āvar- taret. etad eva tatra karma.

¹ A. *eka*.² A.C. *tapate*, B. *tadhaty*.³ A.C. *nho*.⁴ A. *dgam*, B.C. *dbham*.⁵ A.B. *adavada*, C. *da*.⁶ A. *avasthavās*; C. *avasathāvās*.⁷ A. *ṛksa*-, B.C. *-hakā*.⁸ B. *yā*-, C. *thā*-, B. *-no*, C. *-ne*.⁹ All MSS. omit.¹⁰ A. *evā*.

2. *atho khalo āhuḥ: yad* 7. *tad āhuḥ: yasyā 'hava-*
*āhavanīyam anuddhṛtam*¹ 63.1 *nīyam anuddhṛtam ādītyo 'bhy-*
*abhyudīyāt*² *kiṁ tatra karma udiyāt kiṁ tatra karma kṛ*
*kṛ prāyascittir iti. etasmā*³ *prāyascittir iti. ete vāi raḡ-*
*dha vāi viḡre*⁴ *devā apakrām-* *mayo viḡre devās te 'smād āḡi-*
anti yasyā 'havanīyam anud- *vāiso 'paprayanti. tad asmāi*
dhṛtam abhyudeti. sa darbheṇa vyḡdhyate yasmād devā apa-
rajatām hiraṇyam prabadhya prayanti tām ana vyḡddhīm
purastād dharet. tuc candra- *yaḡ ca veda yaḡ ca na tā ubhāv*
*maso*⁵ *rūpaṁ kriyate. rātrir āhatur anuddhṛtam asyā 'bhy-*
*vā etad rūpaṁ tad rātre rūpaṁ*⁶ *udayād iti. tatre 'ttham kur-*
*kriyate. athe*⁷ *'dhmam*⁸ *ādīpyā yāt: rajatām hiraṇyam darbhe*
*'nvañcam*⁹ *hareyuh. tam upa-* *prabadhya purastād dhartavāi*
samādhāya catuḡḡhītam āj- *brūyāt. tuc candramaso rū-*
yam ḡḡhītvā viḡvebhya de- *pam kriyate rātrir vāi candra-*
*vebhya svāhe*¹⁰ *'ti juhuyād mās tad rātre rūpaṁ kriyate.*
*yatra vāi dīptam tatrāi*¹¹ *tad pavitraṁ darbhaḥ. pavayaty*
*iha gārhapatya ity eva*¹² *vidvān evāi 'nam. tad athe 'dhmam*
*uddharet. asāv eva bandhur*¹³. *ādīpyā 'nvañcam hartavāi brū-*
*atha*¹⁴ *hāi 'ka āhur ete ha*¹⁵ *vāi yāt. brāhmaṇa ārṣeya uddha-*
svargaṁ lokam paḡyanto juh- *red brāhmaṇo vā ārṣeyaḥ sarvā*
*vati ya ādītyam iti. sa yo*¹⁶ *devatāḥ sarvābhir evāi 'nam tad*
*vā tvāi*¹⁷ *gataḡḡis*¹⁸ *syād yo vā devatābhiḥ samardhayati. tam*
*'smā*¹⁹ *lokāt*²⁰ *kṣipre praji-* *upasaṁdhāya pratiparetya*
*gāṁset*²¹ *sa ulitahomī syāt. gārhapatya ājyam adhigṛityo*
'dvāsyo 'tpūyā 'veksya yathā-
ḡḡhītam ājyam ḡḡhītvā sam-
idham upasaṁḡḡhya prāṇ udā-
dravuty athā 'havanīye sam-
idham abhyādhāya dakṣiṇaṁ
jānv ācya juhoti viḡvebhya o
*devēbhyaḥ svāhe*²² *'ti. so*
'sāv eva bandhur na ha vāi

¹ A.B. *udhṛtam*. ² B. *adhyudīyāt*; C. *-uday*.

⁴ A.B. *-vā*.

⁵ A. *-masyo*.

⁶ A. *-ā*.

⁷ B.C. *yathe*.

⁸ All MSS. *dhmam*.

* From here (*eva*) to ** below (*lokāt*) there is a lacuna in C.

⁹ A. *baddhvā*, B. *baddhvā*.

¹⁰ All MSS. *thā*.

¹¹ B. inserts *dagna ya saṁsraḡyeraṇ* (from the beginning of chapter 64).

¹² A. *ho*.

¹³ A. *dvāi*.

¹⁴ A. *gataḡḡi*, B. *gataḡḡi*.

¹⁵ B. *ān*.

¹⁶ A. *-jigāset*.

tatra kâ canā 'rtir na riṣṭir
bharati yatrāi 'śa prāyagcittih
kriyate. etad eva tatra karma.

2. atho khale āhuh: 64. 1 4. 4. 2. tad āhuh: yasyā
yadā 'gnayas saṁsṛjyeran kiṁ 'gnayaḥ saṁsṛjyeran kiṁ tatra
tatra karma kâ prāyagcittir karma kâ prāyagcittir iti. sa
iti. sa yadi parastād anyo yadi parastād duhann abhīyāt
'bhidadann¹ eyāt su vidyāt par- tad vidyāt parastān mā guk-
astān mā gukram āgāt prajātir² ram āgann upa mān devāḥ
me bhūyasy³ abhūc chreyān prābhuvān chreyān bhaviṣyāmā
bhaviṣyāmā 'ti tathā hāi 'va 'ti. yady u asya hṛdayam vy
syāt. yadi tv asya hṛdayam eva likhed agnaye vivicaye
vilikhed agnaye vivicaya iṣṭim 'śtākāpālam puroḍāṣam nirva-
nirvapet. etā eva pañcadāṣa pet. tasyā 'vrt tā eva sapta-
sāmīdhenir vārtraghnāv ājya- dāṣa sāmīdhenir anubrūyād
bhāgāu virājāu⁴ saṁyājye⁵ vārtraghnāv ājyabhāgāu virā-
athā⁶ 'te yājyāpironuvākye⁷ i jāu saṁyājye athāi 'te yājyān-
te viṣvag⁸ vātājūtāso⁹ vākye vi te viṣvag vāta-
agne bhāmāsah guce gu- jūtāso agne bhāmāsah
cayag caranti tuvimrak- guce gucayag caranti
śāso¹⁰ divyā¹¹ navagvā¹² tuvimrakśāso divyā na-
vanā vananti dhṛṣatā¹³ vagvā vanā vananti
rujanta¹⁴ ity atha yājyā dhṛṣatā rujanta ity atha
tvām agne mānuṣir il- yājyā tvām agne mānuṣir
ate¹⁵ viṣo hotrāvidam idate viṣo hotrāvidam
viviciṁ ratnadhātā- viviciṁ ratnadhātaman
man¹⁶ guhā santam su- guhā santam subhaga
bhaga viṣvadarṣatam tu- viṣvadarṣatam tuviṣva-
viṣmaṇasam¹⁷ suyajam¹⁸ nasam suyajam ghrta-
ghṛtagriyam¹⁹ iti. atho griyam iti. atho ha yo dvi-
hāi 'nayā pāpmanā vyāvṛtsya- śato bhrātreyād vyāvṛtseta
māno yajeta kṣipre hāi 'va tatkāma etayā yajeta vi hāi
pāpmano vyāvartate. 'vā 'smād vartate. etad eva
tatra karma.

¹ S.C. -hagn.

² B.C. prajāpatir. Similar phrasology occurred above, at the end of
QB. xii. 4. 1. 7. ³ A. bhūyacc. ⁴ A. virājye. ⁵ A. om. ⁶ A. the.

⁷ A. viṣvag.

⁸ C. -tūvo.

⁹ A.B. tuvimrkśāso, C. tamrkśa.

¹⁰ A. dīpyā.

¹¹ A. vagvā.

¹² A. dhṛtā.

¹³ =TS. iii. 3. 11. 1. (RV. vi. 6. 8).

¹⁴ A. igate.

¹⁵ All MSS. -dhātāman.

¹⁶ B.C. tuviṣmān.

¹⁷ C. suyajam.

¹⁸ A. prtha-. The quotation is TS. iii. 3. 11. 2 (with which it agrees in
reading tuviṣmaṇasam for tuviṣvaṇasam of RV. v. 8. 3).

2. *yadī tv ayamito 'bhīdāh-* 3. *yad v ayamito dahann*
ann eyād¹ agnaye samvargāye² 'abhīyāt tad vidyād abhi dviṣ-
'ṣṭīm nirvapeḍ etā eva pañcada- *antam bhrātṛvyam bhaviṣyāmī*
ṣa sāmīdhenū³ vātraghṇāḥ cṛeyān bhaviṣyāmī 'ti. yady
ājyabhāgāu virājāu sam yājye u asya hṛdayam vy eva likhēd
athāi 'te yājyāpironuvākya agnaye samvargāyā 'ṣṭākupā-
65. 1. mā no asmi n mahā- *lum puroḍāṣam nirvapeḍ tasyā*
dhane parā⁴ varg⁵ bhā- *'vṛttā eva saptaśaṣa samīdhe-*
rabhṛḍ⁶ yathā sam var- *nīr anubrāyād vātraghṇāḥ*
gam⁷ sam rayīm⁸ jaye⁹ ājyabhāgāu virājāu samyājye
'tyatha yājyā parasyā adhi athāi 'te yājyānurvākya para-
samvato varam¹⁰ abhy ā syā adhi samvato 'va-
tara yatrā 'ham asmi rā² abhy ā tara yatrā
tam ave¹¹ 'ti. atho hāi 'na- *'ham asmi tā² are 'ty*
yā yad¹² bhrātṛvyasya sam- *atha yājyā mā no as-*
vivṛkṣeta tatkāmo¹³ yajeta¹⁴ *mīn mahādhane parā*
kṣipre hāi 'vā 'sya samvṛkṣte¹⁵. *varg bhārabhṛḍ yathā*

sam vargam sam rayīm
jaye 'ti. atho ha yo dviṣato
bhrātṛvyāt samvivṛkṣeta tatkā-
ma etayā yajeta sam hāi 'vā
'smād vṛkṣte. etad eva tatra
karma.

2. *atho khalv āhuḥ: yad*
agnāv agnim abhyudāharet 'gnāv agnim abhyudhareyuh
kīm tatra karma kā prāyaṣ-
cittir iti.

4. 3. 4. *tad āhuḥ: yasyā*
agnāv agnim abhyudāharet 'gnāv agnim abhyudhareyuh
kīm tatra karma kā prāyaṣ-
cittir iti. iṣvarāu vā etāu
sampadyā 'cāntāu yajamāna-
syā prajān ca paçāṇṣ ca nīr-
dahāḥ. tad abhimantrayeta
samitam etc. (quoting VS. xii.
57 and 58) dīheḥ 'ti cāntim evā

¹ B.C. ed.² A. suvargāye.³ B.C. -mīdh-.⁴ A. carā.⁵ A. vad, B. vāg, C. var.⁶ A. -sṛd.⁷ A. smavar-; all MSS. -ga, For the reading sam vargam (both RV. and TS. have sam-vārgam) cf. Weber's note¹⁴ on TS. ii. 6. 11. 3.⁸ A. ratham. ⁹ =SV. ii. 1000 (RV. viii. 75. 12). ¹⁰ All MSS. -am.¹¹ C. abhye. The quotation=RV. viii. 75. 15 (but with the variations, as in MS. ii. 7. 7, varam and tam for RV. varāṇ and tāṇ). ¹² A. vat.¹³ A. -mā.¹⁴ A. yajeta.¹⁵ A. samvṛkṣte; B. samvṛkṣte; C. samvṛte.

'bhyām etad vadati yajamāna-
sya prajāyāi paṣūnām ahiṁ-
sāyāi.

3. agnaye 'gnimate iṣṭiṁ 5. yady u asya hṛdyaṁ vy
nirvapet. etā eva pañcadaśa eva likhedaḥnaye 'gnimate 'ṣṭā-
sāmīdhenūr vārtraghnāv ājya- kapālam pirodāśaṁ nirvapet
bhāgāu virājāu samīyājye athāi tasyā 'vrt sapṭadaśa sāmīdhe-
'te yājyāpuroṁwākye¹ agnī- nūr anubrūyād vārtraghnāv
na 'gnis samīdhyate ka- ājyabhāgāu virājāu samīyājye
vir gṛhapatir yuvā ha- athāi 'te yājyāpuroṁwākye agnī-
vyavād² juhvāśya³ ity na 'gnih samīdhyate ka-
atha yājyā tvam hy agne vir gṛhapatir yuvā ha-
agninā vipro vipreṇa vyavād juhvāśya ity atha
san satā⁴ sakhā sakhyā yājyā tvam hy agne agnī-
samīdhyasa⁵ ity atho hāi nā vipro vipreṇa sant
'nayā brahmavarcasakāmo ya- satā sakhā sakhyā sam-
jēta tejasvī hāi 'va brahmavar- idhyasa iti cāntim evā 'bhy-
casī bhavati. ūm etad vadati yajamānasya
prajāyāi paṣūnām ahiṁsāyāi.

4. atho khalv āhuḥ : yaṁ etad eva tatra karma.

āhavanīyagṛhapatyān⁶ samī-
sṛjyeyātām kim tatra karma
kā prāyaścittir iti. agnaye
vītaye⁷ iṣṭiṁ⁸ nirvapet. etā
eva pañcadaśa sāmīdhenūr
vārtraghnūr ājyabhāgāu virā-
jāu samīyājye athāi 'te yājyā-
puroṁwākye agna ā yāhi
vītaye gṛhāno havyaadā-
taye ni hotā satsi barhi-
ṣī⁹ 'ty atha yājyā yo agnir
devavītaye haviṣmān
āvivāsatī¹⁰ tasmāi¹¹ pā-
vaka mṛḍaye¹² 'ti tasmāi
pāvaka mṛḍaye 'ti.

¹ All MSS. -yā. ² A. havyavārṇa ; B.C. havyavāvyavāharṇa.

³ =SV. ii. 194 (RV. i. 12. 6).

⁴ A. stā.

⁵ =RV. viii. 43. 14.

⁶ A. āhavanīyasyagṛh, B. -patyaṁ.

⁷ Cf. A.B. vii. 6. 2.

⁸ A. ṇdaṣṭiṁ, B.C. -ṭi.

⁹ =SV. i. 1. a-c (RV. vi. 16. 10).

¹⁰ A.B. āvīdas-.

¹¹ A. smo.

¹² =SV. ii. 196, a-c (RV. i. 12. 9).

Phrases of Time and Age in the Sanskrit Epic.—By E.
WASHBURN HOPKINS, Yale University, New Haven, Conn.

[This paper is the second installment in the series announced above,
First Half, p. 109.]

A NOTICEABLE trait in Sanskrit is the habit of expressing time-relations by adjectives. The epic has many examples: *a-nirḍaça* ("not out of the ten days," xii. 36. 26); *ṣaṣṭika* = *ṣaṣṭikāudamu* ("rice that ripens in sixty days"); *caturthaku* ("a fever that comes every four days"); *māsakālikam* (*vetanam*, "wages for a month"); *ekamāsin* ("in a month"); *māsikasaṁcayāḥ* ("those who have a month's store"); *dvādaça-vārṣika* (a boy "of twelve," or a store "for twelve years"); *trāivārṣikam bhaktam adhikaṁ cā 'pi* ("food for three years or more", xii. 165. 5; 245. 8 ff.). Compare the adverbial relation, *īdam āhnikam kurvan*, "doing this daily" (*aharahāḥ*). The adjectival relation exchanges with the accusative of the noun. Thus, the period of the Manes' joy, according to the food offered to them, is expressed by the plural accusative, except in the case of the four-month unit, *caturmāsam*, or by adjectives, *typtir daṣamāsikī*, *dvādaṣavārṣikī*, etc., xiii. 88. 5 ff. Unique is *māsacārika*, "occupied for a month", xii. 358. 8.

Our "never" in "never before done", "I am never weary of hearing you", is usually expressed by the simple negative, *akṛtam pūrvam, na hi tṛpyāmi kathyataḥ*. Thus, "he never got there", *na kila tatra gacchat saḥ*; "one should never transgress the rule", *na cū 'nyad iha kartavyam kiñcid ūrdhvaṁ yathāvidhi*. But *na karhi cit* and *na kadā cana* occur when emphasis is required, and *yadū* with the negative is used in the same way: *nā 'sūyāmi yadū viprān*, "I never murmur against the priests", xiii. 36. 4.

"Lately", besides phrases such as *na cirāt* (*maryāde 'yaṁ sthāpitā*, i. 122. 8), is *nava-*, in composition: *navaja*, "lately born" (later born is *avaraḥja*, with ablative, i. 128. 29); *navava-dhū*, "lately a bride" (unique in the epic, vii. 146. 31). Lately

as "just now" is *idānīm tāvad eva*, xii. 227. 99. "As soon as" is expressed by *mātra*, "merely": *cintitamātram āgatam*, "merely (as soon as) thought of it came", i. 19. 21; *jātamātre*, "as soon as he was born", i. 123. 7; *āsannamātraḥ puruṣas tūḥ*, "as soon as they reached the man", xiii. 111. 32; *nivṛttamātre tv ayanā uttare vāi divākare*, "as soon as the sun returned upon its northern course", xii. 47. 3. The same idea may of course be expressed in other ways. Thus "as soon as morning comes" is *kalyam eva*, i. 164. 10; "as soon as tomorrow comes", *gra idānīm*.¹ "Too long a time" is *atimahān kālāḥ*, xiv. 14. 14. "Too early" and "too late" are expressed by *atikalayam*, *atisāyam*, xiii. 104. 24 (Manu iv. 140) in a section made up of Manu and (from 31 on) of xii. 300 ff.

In determining the exact time, some words make the context necessary. Thus *upasthite kṛtyakāle* and *upasthite 'smin saṁgrāme* mean just before the time of action and war; but in xi. 25. 44, *upasthite varṣe* means when the year has actually arrived. As a general thing, however, the sense is clear: *samvatsare prāpte*, at the beginning of the year; *samāpte*, *gate*, *pārṇe*, *nyatite*, at the end of the year; *tata iṣṭe 'hanī prāpte muhūrte sādhusammate*, "when an auspicious day arrived and an hour approved by the soothsayers", i. 113. 18; *apṛāptavati tasmīn yāvanam*, "without his having reached manhood", i. 101. 4. Peculiar is *abhi-gatāḥ (samāg catasraḥ)*, iii. 158. 3, followed by *pañcamīm abhitah samām*, "about."

Both the personal and impersonal use of participles with time-words are current: *kāle prāpte tīthāu kṣaṇe*, iii. 57. 1; *ṛtukālam anuprāptā*, i. 63. 40; *ṛtukāle samprāpte*, ib. 82. 5. He "made time" is "died," expressed both by *kāladharmam upeyivān* and by *kālāni cakāra*. Words for "before" and "after" are discussed in the article on syntax (see below). Here I will note only that *itāḥ* points backward as well as forward, and that *nurā* is future (as well as past) in xii. 322. 35 ff.

¹ So *idānīm* is "at once." The morrow-phrases are very numerous. The noun is *ṣvaḥkāla* (the scholiast, xiii. 76. 5, cf. i. 195. 82, says that one should beware of confusing this with *svakāla*, which would mean one's death-day). The adverbs are *ṣvaḥ*, *kalyam*, *aparedyus*, and, xv. 22. 24 ff., compounds *ṣvabhāte*, *ṣvaḥprabhāte*. The day after tomorrow is (adverbial), *tṛtīyāhe*, *tṛtīyadivase*.

The subject of meal-time, so engrossing to the ascetic, is worthy of a special paragraph. Most of the adjectival forms referred to above have to do with eating. Thus, *caturthakālīka*, one who eats once in two days (*caturthāṣṭamakāla*, in two or four); *trirātra*, one who eats once in three days; *kāle caturthe*, *ṣaṣṭhe kāle*, at the end of two days, three days. The participle is sometimes added: *caturthe nigate kāle kadū cid api cā 'ṣṭame*, "(I eat) only once in two or even four days" (*ṭṣṇāvinayanaṃ bhuñje*), xv. 3. 25. In all cases like *kāle caturthe*, *ṣaṣṭhe*, *aṣṭame* (at the end of two, three, or four days), as in iii. 179. 16; 293. 9; iii. 84. 54 and 150; xii. 165. 61; xiv. 57. 3 ff., the ordinal is to be halved¹ for the number of days; *ṣaṣṭhakātoparāśin* being equivalent to *trirātraḥ*, one who fasts for three days. The word for time is sometimes expressed by the word for meal, as in xii. 165. 11, *bhaktāni ṣaḍ anāḥan*, "fasting six meals" (three days). Occasionally the word for time is merely implied. Thus, "one who takes food once in ten days" is *daṣāhāra* (= *daṣāhā-hāra*): *saptarātradaṣāhāro dvādaṣāhikabhojanaḥ*, "a seven-night (or) ten-dieter (or) a twelve-day feeder", xii. 304. 17. Haplogy helps (so to speak, "a ten-dayit man" from "ten-day-diet"), as is recognized by the scholiast, *eko hākāro hṛtāḥ*. The rule for eating is laid down several times in the later epic, and always in about the same words, to the effect that one should take two meals a day and not eat between-times: "Eve and morn is eating ordained in the Veda for men; eating between-times is not approved", xii. 193. 10; "One would (get the merit of a) perpetual fast if one did not eat between the morn-meal and evening-meal", *antarā prātarāḥaṇi ca sāyamāḥaṇi tathāi 'va ca*, xii. 221. 10; "One should not sleep by day, nor in the first or last part of the night; nor should one eat between-times", *na divā prasvapej jātu na pūrvāpararātriṣu, na bhuñjītū 'ntarākāle*, xii. 244. 6-7; in xiii. 104. 95, the same rule, with *nā 'ntarāle*. Food taken at one time and another (as we say) is *bhaktam bhaktam annam*. A list of fasts and fasters is given at xii. 304. 16 ff., *ekarātrāntarāḥitva, ekakālikabhojana, catur-*

¹ Bühler, on the authority of a scholiast, renders *kāla* as "hour" in *caturthāṣṭhakālabhojin*, Vas. vii. 8, and this is at times a meaning of the word (v. p. w. s. v.); but the epic passages all seem to have the meaning explained above, though N. also takes *kāla* as hour of the day.

thāṣṭamakāla, *ṣāṣṭhakālīka*, *ṣaḍrātrabhojana*, *aṣṭābhajana*, and so on, up to *māsoparāsin*; but such fasts up to a month are surpassed in xiii. 106 and 107, where are told the rewards for fasting by degrees, up to a thirty-days fast for ten years. Two meals a day is the rule in Āp. Dh. S. ii. 1. 1. 2, *kālayor bhojanam*, and ÇB. ii. 4. 2. 6. "eat only in the evening and morning."

As *indriya*, *mahābhūta*, *tattva*, *sarga*, etc. in the philosophical phraseology of the epic are either masculine or neuter, as recorded in my *Great Epic*, pp. 98, 102, 130, etc., so in the category of time-words there is more or less confusion of gender, the tendency being in this class to convert masculines into neuters in the later epic. The change from neuter *ayuta* to masculine occurs in iii. 40. 1, *varṣāyutān bahūn*; but ordinarily the change is in the opposite direction and is found in the great mass of later additions; in both epics, for that matter. Thus, the regular gender of *muhūrta* is masculine, but in R. vii. 34. 9 we find *idaṁ muhūrtam* (Gorr. has *imam*) and in Mbh. xiii. 14. 379, *dīnāny aṣṭāu tato jagmur muhūrtam ima*, "eight days passed then like a moment". So *varṣapūgān* is a constant phrase; but in R. i. 48. 16, we find *varṣapūgāny anekāni*, and in Mbh. xii. 223. 20, *bahūni varṣapūgāni*. Again, *nimeṣa* is everywhere masculine, till in xiii. 100. 41 occurs *akṣīnimeṣāṇi*.

The confusion is of course found in other categories as well, and occasionally we find a Vedic reversion, as in xiii. 42. 17,

*dadarṣa mithunān nṛṇām
cakravat parivartantān gṛhītvā pāṇinā karam,*

"he saw a pair of men revolving hand in hand"; where the scholiast says that both the active voice and the masculine gender of the participle are justified by Vedic usage.

AGE.

Age, from birth on, *jannaprabhṛti*, or from childhood up, *bālyāt prabhṛti*, till the limit of life, *param āyur*, when one passes it, *gatāyur*, and gives up the ghost, *parāsu*, may be indicated by a simple number : *gatā*¹ *trīr aṣṭavarṣatā dhruvo* 'si

¹ Though *atīta*, *vyatīta*, *vyatikrānta*, are more common, yet *gata* is not unusual of time passed, e. g. i. 98. 11, *sahvatsarān ṛtūn māsān bubudhe na bahūn gatān*, "knew not that many years, etc., had passed."

pañcarinṇakakā (cf. *aṇṭika*, etc.), "thrice eight years are gone, you are twenty-five", xii. 322. 63; by the formal addition of 'age' (in the last example this follows, *raṇo hi te 'tinartate*), *pañcāṇṇavarsavayāḥ*, "aged fifty years", xii. 85. 9; or *vārṣika* or 'year' or 'arrived,' etc., is expressed, as in xi. 3. 15-16:

*garbhastho*¹ *vā prasūto vā 'py atha vā dīpasāntaraḥ*
ardhamāsrayato vā 'pi māsumātrayato 'pi vā
samvatsarayato vā 'pi dvīsamvatsara eva vā
yāuranastho 'tha madhyastho vṛddho vā 'pi vipadyate.

Current² phrases are *saptāhajāta*, a week old, viii. 68. 10; *māsajāta*, a month old; *dvihāyanavat*, like a two-year old, xii. 267. 28; *trihāyana*, a three-year old, *ṣoḍaṣavarṣa*, a sixteen-year old, *ṣaṣṭihāyana*, *ṣaṣṭivarsin*, a sixty-year old (elephant), *aṇṭiṇṇavarṣā*, a hundred and eighty years old (woman), *daṇḍadvaḍaṇṇavarṣāḥ*, (children) of ten or twelve, iii. 188. 60; *daṇḍavarṣin*, *ṇṇavarṣin*, *ṇṇavarṣasahasrin*, xiii. 8. 21; 18. 7. Peculiar is xiii. 30. 31, "as soon as born he became (grew) thirteen years old," *sa jātamātro vavṛdhe samāḥ sadyas trayodaṇḍa*. In xiii. 102. 57, *daṇḍavarṣāṇi (bālaḥ)* can scarcely be "ten years of age" (but goes with the verb).

In a repeated stanza, vii. 125. 73=192. 64=193. 43, Droṇa is declared to be *vayasā 'ṣṭipañcakakā* "eighty-five in age"; yet this is said by the scholiast to mean "four hundred years old", which perhaps in an earlier text would be correct; but Droṇa has so much that is modern that one need not hesitate to believe that this is merely a late and artificial way of saying eighty-five ("having eighty and pentad"). So *ṣaṭka* is used for six in the late epic and the late Pāñcarātra, cit. PW., has a parallel, *ṇṇaṣṭaka*, not eight hundred but one hundred and eight. The usual divisions of life are embryo, childhood, youth, age:

garbhacaryyām upādāya bhajate pūrvadehikam
bālo yuvā vā vṛddhaḥ³ ca yat karoti ṇṇbhāṇubham
tasyāṁ tasyām avasthāyām bhuṅkte janmani janmani,

¹ Compare *ṣāṇmāsika* (*garbha*), i. 95. 88.

² In Manu are found also *anirdaṇḍa* (above), "not ten years old"; *ūna* prefixed, "less" (not quite) so many years; and *saptatyā sthaviṇa*, "old by seventy," viii. 394.

³ Elders or ancients are *pūve pūrvatare cāi 'va janāḥ*, "men of old and still older times", xii. 268. 18 ("ancient exploits", *pūrvavyatitāni vikrāntāni*, i. 222. 29).

xii. 323. 14 (ib. 181. 14 *bhujyate pāurvadehikam . . tatphalam pratipadyate*, repeated again in other form, xiii. 7. 4). In xii. 332. 28, it is said that after birth one's senses come to the seventh and ninth stage, *saptamīm narumīm daṣām*, and then cease (in the tenth) as one expires. (Iva is said to be the three stages, birth, life, and death of mortals (*trīdaṣa*, below). The ten stages are given by the scholiast, as embryo, birth, babyhood, childhood, boyhood, youth, old age, senility, last expiration, death; where *bāla* and *kumāra*, baby and child, are separated from boy. Ordinarily, old age, *jarā* implies senility, as in Yayāti's case, i. 75. 36, where this is attained after *ṣaṣvatīḥ samāḥ*¹. Uttanika lives a hundred years with his teacher before he discovers that he has reached old age, xiv. 56. 16 (*abhyanu-jñānīhāḥ*, sic, late carelessness; form yields to meter). The ten stages are supposed by the scholiast to be implied in (Iva's solar(?) epithet, *drādaṣa*, at xiii. 17. 94; for, says N., to the ten regular stages one adds in this case heaven and emancipation! (Iva is also *trīdaṣa* ib. 62 (N., *tisro daṣāḥ*). Both *bāla* (also "fool") and *kumāra* are general terms for a boy, even including youth (*śatvarṣa eva bālaḥ*, i. 74. 5; cf. i. 100. 12 ff.; and 108. 14, 17, *bāla* of twelve or fourteen years; also *kūmāram brahmacaryam*, xiv. 53. 26, "chastity from youth up"); *yuvān* is applied to the heroes even after they are grown up and become grandfathers, and connotes the whole period between boyhood, *yuvā ṣoḍaṣavarṣaḥ*, xiv. 56. 22, and old age, answering to our middle-aged, though sometimes distinct from it. Thus in x. 3. 11, *yāuvana* is the age of folly contrasted with middle, *madhya*, and old age. Applied to age, *jyēṣṭha* is old, *kanīyāṁso vivardhante jyēṣṭhā hīyanta eva ca*, "the younger stronger grow; the aged, less", ii. 53. 25. Instead of *daṣā*, we find *vṛddhatām prāptaḥ* is explained as *pramāṇe parama sthitaḥ*, the highest measure of age (N. as Upaniṣads). Compare iii. 71. 33, *vayaḥ-pramāṇam*, "the measure of this age."

The norm of life is a century : *ṣatāyur uktaḥ puruṣaḥ sarva-vedeṣu* (cf. AB. ii. 17. 1), v. 37. 9; (*ṣatavīryaḥ ca* xiii. 104. 1). A good man reaches that age, *varṣaṣatīm*, *ṣata-*

¹ This is not invariably "constant," but "continuous." So, though "now and forever" is *adya ṣaṣvatam*, i. 160. 9, yet in i. 173. 38 and 45, *ṣaṣvatīḥ samāḥ* is (twelve) "continuous years."

PROCEEDINGS
OF THE
AMERICAN ORIENTAL SOCIETY,
AT ITS
MEETING IN BOSTON, MASS.,
1902.

THE annual meeting of the Society was held in Boston, Mass., on Thursday, Friday and Saturday of Easter week, April 3d, 4th, and 5th, in the lecture room of the Boston Public Library.

The following members were in attendance at one or more of the sessions :

Arnold, W. R.	Haupt	Moore, G. F.	Torrey
Atkinson	Haynes	Moore, Mrs. M. H.	Toy
Binney	Higginson	Moxom	Ward, W. H.
Blake	Hopkins, E. W.	Oertel	Warren, W. F.
Bloomfield	Huxley	Orne	Werren
Brooks, Miss	Hyvernatt	Oussani	Williams, F. W.
Carus	Jackson	Platner, J. W.	Winchester, Miss
Ember	Jewett	Runkle, Miss	Winslow
Fanning	Kellner	Ruutz-Rees, Mrs.	Woods
Foote	Lanman	Scott	Wright, T. F.
Gottheil	Lilley	Seiple	
Gray	Michelson	Smith	

[Total, 46.]

The first session of the Society began on Thursday morning at eleven o'clock, with Dr. William Hayes Ward, the first Vice-President, in the chair.

The reading of the minutes of the last annual meeting, held in New York, April 11th, 12th, and 13th, 1901, was dispensed with.

The report of the Committee of Arrangements was presented by the Chairman, Professor Moore, in the form of a printed programme. The succeeding sessions of the Society were appointed for Thursday and Friday afternoons at half past two o'clock, and for Friday and Saturday mornings at nine o'clock; the session on Friday afternoon was set apart for the reading of papers on the history of religions. Arrangements were also made for a dinner at the University Club on Thursday evening, and for an informal gathering on Friday evening. By the court-

esy of the Director the members of the Society were invited to visit the Boston Museum of Fine Arts at their convenience.

The following persons, recommended by the Directors, were duly elected (for convenience, the names of those elected at later sessions are included in this list) :

HONORARY MEMBERS.

Prof. Richard Garbe, Tübingen, Germany.
 Prof. Richard Pischel, Berlin, Germany.
 Prof. Julius Wellhausen, Göttingen, Germany.

CORPORATE MEMBERS.

Prof. Willis J. Beecher, Auburn, N. Y.
 Mr. W. M. Crane, Cambridge, Mass.
 Mr. Aaron Ember, Baltimore, Md.
 Dr. Carl C. Hansen, San Francisco, Cal.
 Mr. Walter D. Hopkins, Brooklyn, N. Y.
 Mr. Henry M. Huxley, Cambridge, Mass.
 Mr. S. H. Langdon, New York, N. Y.
 Dr. Enno Littmann, Princeton, N. J.
 Mrs. G. F. Moore, Cambridge, Mass.
 Mr. Horace M. Ramsey, San Mateo, Cal.
 Mr. J. Nelson Robertson, Toronto, Canada.
 Dr. Arthur W. Ryder, Cambridge, Mass.
 Mr. W. G. Seiple, Baltimore, Md.
 Mr. David B. Spooner, Benares, India.
 Miss Olive M. Winchester, Cambridge, Mass.

MEMBERS OF THE SECTION FOR THE HISTORICAL STUDY OF RELIGIONS.

Prof. M. H. Morgan, Cambridge, Mass.
 Rev. Charles S. Sanders, Aintab, Turkey.
 Rev. N. H. Williams, Palmetto, Florida.

[Total, 21.]

The Corresponding Secretary, Professor Hopkins, in reporting the correspondence for the year, said: Letters were received in due course from those elected to membership at the last Meeting, all of whom accepted. The Seminar für Orientalische Sprachen, Berlin, and the newly formed Korea Branch of the Royal Asiatic Society have at their request been put upon the list of exchanges, and letters of acknowledgment have been duly received. The editor of the *Oriental Bibliography* has also written to thank the Society for its subvention, and a receipt for the money sent was received from the publishers. In response to the invitation of the University of Glasgow to send delegates to its four hundred and fiftieth anniversary, President Gilman appointed Professor Jackson to represent the Society, and, in accordance with the instructions of the Direc-

tors, given at the last Meeting, a Latin greeting from the Society to the University, engrossed and suitably encased, was forwarded by your Secretary to Professor Jackson, who delivered it to the University. An invitation was also sent to the Society to appoint a delegate to the Bicentennial Celebration of Yale University. This invitation came to hand after the last Meeting, and Professor Lanman was appointed by the President to represent the Society, which has received through him a bronze medal commemorating the event, the gift of the University to this Society. A letter was received from President Gilman immediately after the last Meeting, at which it will be remembered he was unable to be present, thanking the Society "for their continued confidence," as indicated by his re-election to the office of President. The Secretary is sorry to say that another letter has just come from President Gilman stating that it will also be impossible for him, in view of his plan to sail for Europe in a few days, to be present at this Meeting, and desiring your Secretary to convey his expression of regret to his colleagues. Letters expressing the writers' regret at being unable to attend this Meeting and conveying pleasant greetings to the Society have also been received from Dr. Francis Brown, from Prof. Morris Jastrow, Jr., and from Rev. Louis Grout, one of the oldest Corresponding Members of the Society.

From two members of the Society communications have been received relative to The Çakuntalā bibliography of Mr. Schuyler published in the volume of this year. Dr. Grierson in one of these communications offered the following suggestion, that there should be added to the translation of the bibliography a 'Popular' edition of Sir William Jones' translation, published in 1887 by Brojendro Lall Doss, Calcutta; and that (on p. 244) "Kauva" should be Kunwar (Kumvara=Kumāra). Goldmark's Overture is not in Mr. Schuyler's list, but in replying to this communication (through the Secretary) the latter says that it was "omitted intentionally, as being merely an orchestral music of which the title alone has anything to do with Çakuntalā, and Goldmark never wrote the opera to which the overture was to belong." "Dr. Grierson," says Mr. Schuyler, "is of course right" in the other correction.

Another letter from Dr. Grierson to your Secretary is of interest as showing to what results the extended Linguistic Survey of India is likely to lead. There is, in Dr. Grierson's opinion, good ground for believing that the great family war of the Hindu epic is in so far historical as that the poem represents not only a war between two tribes but a national war of supremacy between two great nations, which between them contained practically the whole of Aryan (and mixed-blood) India. This theory is being borne out in a most astonishing way by the Linguistic Survey, which has made probable the existence of two different streams of immigration, one, the

earlier, from the North-west, and one from the North through the Gilgit and Chitral country, which latter, coming later, split apart the homogeneous mass of first settlers, who, racially allied but dialectically different, were driven to the wall in a semi-circle about the Middle or Hilly Land of the Sanskrit-speaking Aryans.

A letter from Dr. Burgess has also been received and may fitly be mentioned here since it contains the cheering information that the great sculptured Buddhist monument at Sânci is at last to be worthily photographed.

Your Secretary has also received a note from Professor Jackson apropos of a remark in the last number of the *Journal*, p. 370, to the effect that the spiked bed is now "out of fashion." Professor Jackson remarks that though out of fashion it is not entirely out of use: "At Ahmedabad I saw one Yogin using a spiked bed penance." So far as your Secretary knows, this form of asceticism is not clearly alluded to in Sanskrit literature (there are a few cases where "postures" of Yogins may imply it, but this is uncertain) prior to the end of the epic, and curiously enough it is there not a Yogin but a female devotee who, "to win the grace of Çiva reclined upon (spiked) clubs," xiii. 14. 97, where the commentator is careful to point out that the clubs were really spiked.

Another communication will be of importance perhaps to the few members of this Society interested in Polynesian dialects. Your Secretary has received from the Department of Education at Manila a letter announcing the discovery of many old books by the Spanish friars treating of the Philippine dialects.

Your Secretary is not sufficiently familiar with the literature on gypsy-dialects to know whether a long communication from our former consul in Baghdâd, a Corresponding Member of this Society for several years, Dr. J. C. Sundberg, presents facts unknown to specialists in giving a very interesting list of Sanskrit (Hindu) words which form even at this late date a part of the every-day vocabulary of the Norwegian gypsies, who, as Dr. Sundberg (he has been intimate with these nomads) rightly states, came through Persia from India in the middle ages. Dr. Sundberg instances the (Norwegian) gypsy deity Dundra as a corruption of Devendra, and their own national designation Tater as a corruption of *thethera*, brass-worker ("all the gypsies of Norway are expert brass-workers"), and subjoins the following list of words in ordinary use among them: *chûrî*, knife; *sûî*, needle; *jûî*, louse; *pânî*, water; *lou*, salt; *dûk*, sickness; *cor* (chor), thief; *rûp*, silver; *dûd*, milk; all of which are but slightly changed Sanskrit words; and the Sanskrit-gypsy verbs ("the gypsy uses only the root") *khâ*, eat; *pi*, drink; *jâ*, go; *jan*, know; *rû*, weep. Some of these words have been registered before as part of the gypsy-language of Europe in general, but the list may perhaps be worth citing

here as representing, on Dr. Sundberg's evidence, the colloquial speech of the Norwegians in particular.

Finally, your Secretary has to report the names of members of the Society who have died since the last Meeting :

HONORARY MEMBERS.

Professor Albrecht Weber, Berlin.

Professor C. P. Tiele, Leiden.

CORPORATE MEMBERS.

Professor J. Henry Thayer, Cambridge, Mass.

Dr. Charles Rice, New York.

Mr. David P. Barnitz, Des Moines, Iowa.

CORRESPONDING MEMBER.

Dr. D. Bethune McCartee, Tokio.

After reading his report, Professor Hopkins made some remarks in regard to the work of Professor Weber, from whose son a letter had been received since the Professor's death, giving an account of his work during the last few years when, though unable to see, he still prosecuted his Oriental researches with the help of his son and secretary.

Professor Toy spoke briefly on the life and work of Professor Tiele and Professor Thayer; Professor Lanman on Dr. Rice and Mr. Barnitz; and Professor Williams on Dr. McCartee.

The report of the Treasurer, Prof. F. W. Williams, had been duly audited and was as follows :

RECEIPTS AND DISBURSEMENTS BY THE TREASURER OF THE AMERICAN ORIENTAL SOCIETY FOR THE YEAR ENDING DECEMBER 31, 1901.

RECEIPTS.

Balance from old account, Dec. 31, 1900		\$1,406.80
Dues (177) for 1901	\$884.75	
Dues (32) for other years	157.74	
Dues (20) for Hist. S. Rel. Sect.	40.00	
	<hr/>	\$1,082.49
Sales of publications		294.39
Collected for Or. Bibliog.		78.00
State National Bank Dividends	\$111.83	
Interest Suffolk Savings Bank	8.45	
" Prov. Inst. Savings	46.56	
" Connecticut Savings Bank	20.80	
" National Savings Bank	20.80	
	<hr/>	208.44
Gross receipts for the year		<hr/> 1,663.32
		<hr/> \$3,070.12

EXPENDITURES.

T., M. & T. Co., Printing, etc., vol. XXI ² ...	\$829.35	
" " vol. XXII ¹ ...	711.91	
" " circulars, etc.	44.49	
Engrossing letter and cover.....	14.00	
Photograv. plate and prints of Mr. Salisbury	36.25	
20 reams paper.....	84.00	
	<hr/>	\$1,720.00
Subscription to Orient. Bibliogr.....	\$96.05	
Deficit on N. Y. Dinner.....	21.00	
	<hr/>	117.05
Honorarium to editor (18 months).....	\$150.00	
Postage, etc., ".....	17.35	
" " Librarian.....	12.76	
" " Treasurer.....	9.58	
	<hr/>	189.69
Gross expenditures.....		<hr/> \$2,026.74
Credit balance on general account ..		1,043.38
		<hr/> \$3,070.12

STATEMENT.

	1900	1901
I. Bradley Type Fund (N. H. Savings)	\$1,874.20	\$1,945.40
II. Cotheal Publication Fund (Pr. Inst. Savings)	1,000.00	1,000.00
III. State National Bank Shares.....	1,870.00	1,870.00
IV. Life Membership Fund (Suffolk Savings)....	225.00	225.00
V. Connecticut Savings Bank	500.00	500.00
VI. National Savings Bank.....	500.00	500.00
VII. Accrued Interest in II.....	319.73	366.29
VIII. " " IV.....	33.06	41.51
IX. " " V.....	15.10	35.90
X. " " VI.....	15.10	35.90
XI. Cash on hand.....	1,406.80	1,043.38
	<hr/> \$7,758.99	<hr/> \$7,583.38

REPORT OF THE AUDITING COMMITTEE.

We hereby certify that we have examined the account book of the Treasurer of this Society and have found the same correct, and that the foregoing account is in conformity therewith. We have also compared the entries in the cash book with the vouchers and bank and pass books and have found all correct.

HANNS OERTEL,
FRANK K. SANDERS, } *Auditors.*

NEW HAVEN, CONN., April 2, 1902.

Professors F. K. Sanders and Hanns Oertel were appointed a committee to audit the accounts of the Treasurer for the next year.

The report of the Librarian, Mr. Van Name, was presented through Professor Williams:

The accessions of the year amount to 81 volumes, 79 parts of volumes and 168 pamphlets.

The most noteworthy among these are :

1. Lady Meux MSS. Nos. 2-5, containing : The Miracles of the Blessed Virgin Mary, and the Life of Hannâ (Saint Anne), and the Magical Prayers of 'Ahêta Mikâêl; the Ethiopian texts edited with English translations by E. A. Wallis Budge. London, 1900. 4°.

2. The Kashmirian Atharva-Veda, reproduced by Chromophotography from the Manuscript in the University Library at Tübingen. Baltimore and Stuttgart, 1901. 3 pts. 4°.

(One of the ten copies for which the American Oriental Society subscribed.)

The report of the Editors of the Journal was presented by Professor Hopkins, as follows:

Apart from the Index volume, in regard to which Professor Moore, who has edited it, will make a special report, the editors for the current year have brought out two parts of the Journal, the First Half and Second Half of Vol. xxii, containing 420 pages, including the Proceedings of the last Meeting, the List of Members and Notices, or 401 pages without the last two additions, that is, slightly more than the authorized number of pages, which should not exceed 400. In regard to the Second Half of this Volume, there is nothing to report except that it was published at the usual time, in January, 1902, under the supervision of both editors. The First Half was issued during the preceding summer under peculiar circumstances. A great part of it was a collection of Jubilee papers intended as an offering to the President of the Society and President of Johns Hopkins University on the attainment of his seventieth birthday, July 6. Unfortunately not only did this early date require very rapid press-work, which the printers were scarcely able to accomplish, and which to some extent affected the accuracy of the work, but this First Half suffered also from the fact that the papers in it were chiefly Semitic, and the Semitic editor was out of the country. The editor of *Biblia* requested permission to reprint in that journal the article of President Warren published in the First Part, and this request was granted.

Professors Bloomfield, Gottheil, and Jackson were appointed a committee to nominate officers for the ensuing year.

At twelve o'clock the Society proceeded to the reading of papers, Professor Toy presiding. The following communications were presented :

Dr. Arnold, The interpretation of קרנים מירו לו, Hab. iii. 4.

Dr. Blake, The principal dialects of the Philippine islands. In connection with his paper Dr. Blake presented an elementary grammar of Tagalog.

Mr. Ember, The pronunciation of Hebrew among Russian Jews.

Dr. Foote, Parallels in Latin poets to the Song of Songs.

Dr. Gray, Note on the old Persian inscription of Behistun.

Recess was then taken till half past two o'clock.

The Society reassembled at half past two o'clock, Dr. Ward presiding.

The reading of communications was resumed, as follows :

Professor Haupt, An erotic poem by Samuel Hnagid.

Professor Hopkins, Notes on some historical aspects of the Mahābhārata.

Professor Jackson briefly described some books given to the Society by the Parsi Panchayat of Bombay, and presented Indo-Iranian Notes (on a fragment of the Avesta, and on the place of Zoroaster).

Professor Lanman, Report upon the approaching completion of Whitney's Atharva-Veda. Remarks were made by Professors Bloomfield and Smith, and Dr. Scott.

Professor Oertel, Contributions from the Jāminiya Brāhmana, Fourth Series.

Mr. Oussani, An unpublished Christian Arabic legend of Seif-el-Mesih (the Sword of the Messiah).

Dr. Ryder, Note on *bṛhacchandus*, AV. iii. 12. 3. Remarks were made by Professors Bloomfield and Jackson.

Professor Bloomfield presented a paper by Professor Stratton, of Punjab University, on a dated Gandhāra figure.

Mr. Seiple, Theocritean parallels to the Song of Songs. Remarks were made by Professors Haupt, Toy, Lanman, and Hopkins.

Professor Hyvernāt, The historical side of some manuscripts of Bar-Bahlūl's Lexicon.

The Society then adjourned to Friday morning.

The Society met on Friday morning at half past nine, Dr. Ward presiding.

The following communications were presented :

Dr. Arnold, Rp in the story of the tower, Gen. xi, 1-9.

Professor Torrey, The Arabic manuscripts at Yale University.

Mr. Orne spoke of the manuscripts at Harvard and Professor Haupt of the collection recently acquired by Princeton.

Professor Gottheil, from the committee on cataloguing the Oriental manuscripts in America, reported progress, and the committee was continued.

Professor Toy, The Hebrew text of Ben-Sira. Remarks were made by Professor Gottheil.

Miss Runkle, Analysis of the Pāli canonical text, the Udāna. Remarks were made by Professors Lanman and Bloomfield, and Dr. Scott.

Dr. Scott, The owls and parrots of Polynesia.

Professor Bloomfield presented the chromo-photographic reproduction of the Kashmirian Atharva-Veda, edited by Bloomfield and Garbe.

Mr. Huxley, Syrian wedding and funeral songs.

Dr. Foote, Note on 2 Kings vi, 6.

Professor Moore announced the completion of the Index to the Journal, vols. i-xx, and presented advance copies thereof. Remarks were made by Professors Hopkins and Lanman.

Dr. Ryder, Kṛṣṇanātha's commentary on the Bengal recension of the Çakuntalā. Remarks were made by Professors Hopkins, Bloomfield, and Lanman.

At 12.45 the Society took a recess till 2.30.

The Society reassembled at half past two, Dr. Ward presiding. The session was devoted to the reading of papers belonging to the Section for the Historical Study of Religions, in the following order :

Miss L. C. G. Grieve, Evidence of Satī among the early Greeks (read by Professor Jackson). Remarks were made by Professor Hopkins and Dr. Scott.

Professor Haupt, Biblical love-ditties.

Professor Hopkins, Beast fables in the Mahābhārata.

Mr. Oussani, Popular superstitions in early Arabia.

Professor Jackson, The religion of the Achaemenian Kings, Second Series; classical allusions; also Indo-Iranian Notes, with photographs. In connection with this, Professor Hopkins presented, as a supplement to the report on correspondence, a letter from Dr. Burgess on a photograph of the monuments at Sānchi.

Professor Toy, Creator gods.

Dr. Ward, Symbols of Babylonian gods.

Mr. Kohut, Jewish contributions to Comparative folk-lore (read in abstract by the Recording Secretary).

At five o'clock the Society adjourned till Saturday morning.

The last session of the Society was held on Saturday morning, beginning at half past nine o'clock, with Professor Toy in the chair.

Professor Hopkins reported from the Directors that the next Meeting of the Society would be held in Baltimore, beginning on Thursday, April 16, 1903; and that Professors Haupt and Bloomfield, with the Corresponding Secretary, had been appointed a Committee on Arrangements. Also that the Directors had reappointed the editors of the Journal, Professors Hopkins and Torrey.

The Committee to nominate officers for the ensuing year reported, and by unanimous consent the ballot of the Society was cast for the following officers:

President—President Daniel Coit Gilman, of Baltimore.

Vice-Presidents—Dr. William Hayes Ward, of New York ; Professor Crawford H. Toy, of Cambridge ; Professor Charles R. Lanman, of Cambridge.

Corresponding Secretary—Professor E. Washburn Hopkins, of New Haven.

Recording Secretary—Professor George F. Moore, of Cambridge.

Secretary of the Section for Religions—Professor Morris Jastrow, Jr., of Philadelphia.

Treasurer—Professor Frederick Wells Williams, of New Haven.

Librarian—Mr. Addison Van Name, of New Haven.

Directors—The officers above named : and President William R. Harper, of Chicago ; Professors Francis Brown, Richard Gottheil and A. V. Williams Jackson, of New York ; Professors Maurice Bloomfield and Paul Haupt, of Baltimore ; Professor Henry Hyvernat, of Washington.

The presentation of communications being resumed, the following papers were read :

Professor Haupt, The name Palmyra.

Dr. Arnold, The text of 1 Sam. xiv, 16. Remarks were made by Professors Torrey and Haupt.

Dr. Blake, Outlines of Tagalog grammar.

Dr. Woods, The Māṇḍūkya Upaniṣad with the Kārikā of Gāuḍapāda. Remarks were made by Professors Hopkins and Lanman.

Professor T. F. Wright, Gezer and its excavation.

Professor Moore, Preliminary questions for students of Hebrew meter. Remarks were made by Professor Haupt, Dr. Arnold, and Professor Torrey.

Professor Torrey, An unpublished Phoenician inscription from Sidon. Remarks were made by Professors Gottheil and Haupt.

Professor Hopkins, The form of numbers, the method of using them, and the numerical categories found in the Mahābhārata.

Mr. Langdon, The name of the ferryman in the Babylonian Flood-story (read by Professor Gottheil).

Mr. Yohannan, New Persian manuscripts in the library of Columbia University.

Dr. Blake, Points of contact between Semitic and Tagalog.

Professor Haupt, The Septuagintal phrase ἐξ ἐλισσομένων.

The Corresponding Secretary read by title the following papers :

Professor Barton and Miss Ogden, Interpretation of the text of the archaic tablet of the E. A. Hoffman Collection.

Dr. Bolling, The relation of the Vedic forms of the dual.

Dr. Casanowicz, The exhibit of Oriental antiquities at the U. S. National Museum.

Mr. Ewing, The Īrādā-Tilaka Tantra.

Dr. Littmann, Specimens of the popular literature of modern Abyssinia. Recent progress in Uralo-Altaic studies.

Rev. C. S. Sanders, Jupiter Dolichenus.

The following resolution of thanks was unanimously adopted:

The American Oriental Society desires to express its sincere thanks to the Trustees of the Boston Public Library, for the use of their lecture-room; to the Directors of the Museum of Fine Arts, for courtesies shown to the Society; to Rev. Dr. Winslow and Rev. Dr. Moxom, for extending to the Society the hospitality of the University Club; and to the Committee of Arrangements, for their efficient services.

At half past twelve the Society adjourned, to meet in Baltimore, Md., April 16, 1903.

The following is a list of all the papers presented to the Society:

1. Dr. W. R. Arnold; (*a*) The text of 1 Sam. xiv, 16.
2. Dr. W. R. Arnold; (*b*) The interpretation of קרנים מירו 17, IIab. iii, 4.
3. Dr. W. R. Arnold; (*c*) Rp in the story of the tower, Gen. xi, 1-9.
4. Prof. Barton; Interpretation of the archaic tablet of the E. A. Hoffman Collection.
5. Dr. Blake; (*a*) The principal dialects of the Philippine Islands.
6. Dr. Blake; (*b*) Outlines of the Tagalog grammar.
7. Dr. Blake; (*c*) Points of contact between Semitic and Tagalog.
8. Prof. Bloomfield; Presentation of the chromo-photographic reproduction of the Kashmirian Atharva-Veda, edited by Bloomfield and Garbe.
9. Dr. Bolling; The relation of the Vedic forms of the dual.
10. Dr. Casanowicz; The exhibit of Oriental antiquities at the U. S. National Museum.
11. Mr. Ember; The pronunciation of Hebrew among the Russian Jews.
12. Mr. Ewing; The Çāradā-Tilaka Tantra.
13. Dr. Foote; (*a*) Note on 2 Kings vi, 6.
14. Dr. Foote; (*b*) Parallels in Latin poets to the Song of Songs.

15. Dr. Gray; Note on the old Persian inscription of Behistun.
16. Miss Lucia C. G. Grieve; Evidence of Satī among the early Greeks.
17. Prof. Haupt; (a) Biblical love-ditties.
18. Prof. Haupt; (b) The name Palmyra.
19. (c) The Septuagintal phrase ἐξ ἐλυσσομένης.
20. Prof. Haupt; (d) An erotic poem by Samuel Hanagîd.
21. Prof. Hopkins; (a) Remarks on the form of numbers, the method of using them, and the numerical categories found in the Mahābhārata.
22. Prof. Hopkins; (b) Beast fables in the Mahābhārata.
23. Prof. Hopkins; (c) Notes on some historical aspects of the Mahābhārata.
24. Mr. Huxley; Syriac wedding and funeral songs.
25. Prof. Hyvernât; The historical side of some MSS. of Bar-Bahlûl's Lexicon.
26. Prof. Jackson; (a) Indo-Iranian Notes.
27. Prof. Jackson; (b) The Religion of the Achaemenian Kings, Second Series. Classical Allusions.
28. Prof. Jackson; (c) A gift to the Society from the Parsi Panchayat of Bombay.
29. Rev. Mr. Kohut; Jewish contributions to comparative folk-lore, I.
30. Mr. Langdon; The name of the ferryman in the Babylonian Flood-story.
31. Prof. Lanman; Report upon the approaching completion of Whitney's Atharva-Veda with a text-critical and exegetical commentary.
32. Dr. Littmann; (a) Specimens of the popular literature of modern Abyssinia.
33. Dr. Littmann; (b) Recent progress in Uralo-Altaic Studies.
34. Prof. Moore; (a) Announcement of the completion of the Index to the *Journal*, vols i-xx.
35. Prof. Moore; (b) Some preliminary questions for students of Hebrew meter.

36. Prof. Oertel; Contributions from the Jāiminiya Brāhmaṇa, Fourth Series.

37. Miss Ellen S. Ogden; The text of the archaic tablet of the E. A. Hoffman Collection.

38. Rev. Mr. Oussani; (a) Popular superstitions in early Arabia.

39. Rev. Mr. Oussani; (b) Mohammedan parallels to the Song of Songs.

40. Rev. Mr. Oussani; (c) An unpublished Christian Arabic legend of Seif-el-Mesīh (the Sword of the Messiah).

41. Prof. Prince; The modern pronunciation of Coptic in the Mass.

42. Miss Catharine B. Runkle; Analysis of the Pāli canonical text, the Udāna.

43. Dr. Ryder; (a) Note on *br̥hacchandās*, AV. iii. 12. 3.

44. Dr. Ryder; (b) Kṛṣṇanātha's commentary on the Bengal recension of the Ṣakuntalā.

45. Rev. Mr. Sanders; Jupiter Dolichenus.

46. Dr. Scott; The owls and parrots of Polynesia.

47. Mr. Seiple; Theocritean parallels to the Song of Songs.

48. Prof. Stratton; A dated Gandhāra figure.

49. Prof. Torrey; (a) An unpublished Phoenician inscription from Sidon.

50. Prof. Torrey; (b) The Arabic MSS. at Yale University.

51. Prof. Toy; (a) Remarks on the Hebrew text of Ben-Sira.

52. Prof. Toy; (b) Creator gods.

53. Dr. Ward; Symbols of Babylonian gods.

54. Dr. Woods; The Māṇḍūkya Upaniṣad with the Kārikā of Gāṇḍapāda.

55. Prof. T. F. Wright; Gezer and its excavation.

56. Rev. Mr. Yohannan; (a) Influence of foreign languages on modern Syriac sounds.

57. Rev. Mr. Yohannan; (b) New Persian MSS. in the library of Columbia University.

LIST OF MEMBERS.

REVISED, JANUARY, 1903.

The number placed after the address indicates the year of election.

I. HONORARY MEMBERS.

- M. AUGUSTE BARTH, Membre de l'Institut, Paris, France. (Rue Garancière, 10.) 1898.
- Prof. RAMKRISHNA GOPAL BHANDARKAR, Dekkan Coll., Poona, India. 1887.
- His Excellency, OTTO VON BOEHTLINGK, Hospital Str. 25, Leipzig, Germany. 1844.
- JAMES BURGESS, LL.D., 22 Seton Place, Edinburgh, Scotland. 1899.
- Dr. ANTONIO MARIA CERIANI, Ambrosian Library, Milan, Italy. 1890.
- Prof. EDWARD B. COWELL, University of Cambridge, 10 Scrope Terrace, Cambridge, England. Corresponding Member, 1863; Hon., 1893.
- Prof. BERTHOLD DELBRUECK, University of Jena, Germany. 1878.
- Prof. FRIEDRICH DELITZSCH, University of Berlin, Germany. 1893.
- Prof. RICHARD GARBE, University of Tübingen, Germany. (Biesinger Str. 14.) 1902.
- Prof. M. J. DE GOEJE, University of Leyden, Netherlands. (Vliet 15.) 1898.
- Prof. IGNAZIO GUIDI, University of Rome, Italy. (Via Botteghe Oscure, 24.) 1893.
- Prof. HENDRIK KERN, University of Leyden, Netherlands. 1893.
- Prof. FRANZ KIELHORN, University of Goettingen, Germany. (Hainholzweg 21.) 1887.
- Prof. ALFRED LUDWIG, University of Prague, Bohemia. (Celakowsky Str. 15.) 1898.
- Prof. GASTON MASPERO, Collège de France, Paris, France. (Avenue de l'Observatoire, 24.) 1898.
- Prof. THEODOR NOELDEKE, University of Strassburg, Germany. (Kalbsgasse 16.) 1878.
- Prof. JULES OPPERT, Collège de France, Paris, France. (Rue de Sfax, 2.) 1893.
- Prof. RICHARD PISCHEL, University of Berlin, Germany. (Passauer Str. 23, W. 50.) 1902.
- Prof. EDUARD SACHAU, University of Berlin, Germany. (Wormser Str. 12, W.) 1887.
- Prof. ARCHIBALD H. SAYCE, University of Oxford, England. 1893.
- Prof. EBERHARD SCHRADER, University of Berlin, Germany. (Kronprinzen-Ufer 20, N. W.) 1890.
- Prof. FRIEDRICH VON SPIEGEL, Munich, Germany. (Königin Str. 49.) Corresponding Member, 1863; Hon., 1869.
- Prof. JULIUS WELLHAUSEN, University of Göttingen, Germany. (Weber Str. 18a.) 1902.

- EDWARD W. WEST, c.o. A. A. West, Clyst House, Theydon Bois (Essex), England. 1899.
 Prof. ERNST WINDISCH, University of Leipzig, Germany. (Universitäts Str. 15.) 1890. [Total, 25.]

II. CORPORATE MEMBERS.

Names marked with † are those of life members.

- Rev. JUSTIN EDWARDS ABBOTT, D.D., Bombay, India. 1900.
 Dr. CYRUS ADLER, U. S. National Museum, Washington, D. C. 1884.
 Prof. EDWARD V. ARNOLD, University College of North Wales, Bangor, Great Britain. 1896.
 Mrs. EMMA J. ARNOLD, 275 Washington St., Providence, R. I. 1894.
 Dr. WILLIAM R. ARNOLD, 120 Riverside Drive, New York, N. Y. 1893.
 Rev. EDWARD E. ATKINSON, Cambridge, Mass. 1894.
 Hon. SIMEON E. BALDWIN, LL.D., 44 Wall St., New Haven, Conn. 1898.
 Miss ANNIE L. BARBER, Chestnut St., Meadville, Pa. 1892.
 Prof. GEORGE A. BARTON, Bryn Mawr College, Bryn Mawr, Pa. 1888.
 Prof. L. W. BATTEN, 38 Stuyvesant St., New York. 1894.
 Rev. HARLAN P. BEACH, Montclair, N. J. 1898.
 Prof. WILLIS J. BEECHER, D.D., Theological Seminary, Auburn, N. Y. 1900.
 Rev. JOSEPH F. BERG, Ph.D., Port Richmond, S. I., N. Y. 1893.
 Dr. WILLIAM STURGIS BIGELOW, 60 Beacon St., Boston, Mass. 1894.
 Prof. JOHN BINNEY, Berkeley Divinity School, Middletown, Conn. 1887.
 FRANK RINGGOLD BLAKE (Johns Hopkins Univ.), 2106 Oak St., Baltimore, Md. 1900.
 Rev. DAVID BLAUSTEIN, Educational Alliance, 197 East Broadway, New York, N. Y. 1891.
 FREDERICK J. BLISS, Ph.D., Syrian Protestant College, Beirut, Syria. 1898.
 Rev. CARL AUGUST BLOMGREN, Ph.D., 1525 McKean St., Philadelphia, Pa. 1900.
 Prof. MAURICE BLOOMFIELD, Johns Hopkins University, Baltimore, Md. 1881.
 Prof. CHARLES W. E. BODY (General Theological Seminary), 9 Chelsea Square, New York, N. Y. 1897.
 Dr. ALFRED BOISSIER, Le Rivage près Chambésy, Switzerland. 1897.
 Dr. GEORGE M. BOLLING, Catholic Univ. of America, Washington, D. C. 1896.
 Prof. JAMES HENRY BREASTED, University of Chicago, Chicago, Ill. 1891.
 Prof. CHAS. A. BRIGGS (Union Theol. Sem.), 120 West 93d St., New York, N. Y. 1879.
 Miss SARAH W. BROOKS, Lexington, Mass. 1896.
 Prof. CHAS. RUFUS BROWN, Newton Theological Institution, Newton Centre, Mass. 1886.
 Prof. FRANCIS BROWN (Union Theological Seminary), 700 Park Ave., New York, N. Y. 1881.
 Prof. CARL DARLING BUCK, University of Chicago, Chicago, Ill. 1892.
 Prof. HENRY F. BURTON, Rochester University, Rochester, N. Y. 1881.
 Dr. W. CALAND, 5 Seeligsingel, Breda, Netherlands. 1897.

- Rev. JOHN CAMPBELL, Kingsbridge, New York, N. Y. 1896.
 Rev. SIMON J. CARR, Ph.D., 1527 Church St., Frankford, Philadelphia, Pa. 1892.
 Prof. A. S. CARRIER (McCormick Theological Seminary), 1042 N. Halsted St., Chicago, Ill. 1890.
 Dr. FRANKLIN CARTER, Camden, N. C. 1873.
 Dr. PAUL CARUS, La Salle, Illinois. 1897.
 Dr. I. M. CASANOWICZ, U. S. National Museum, Washington, D. C. 1893.
 Miss EVA CHANNING, Exeter Chambers, Boston, Mass. 1883.
 Dr. FRANK DYER CHESTER, United States Consulate, Buda-Pesth, Hungary. 1891.
 CLARENCE H. CLARK, Locust and 42d Sts., Philadelphia, Pa. 1897.
 Rev. HENRY N. COBB, 25 East 22d St., New York, N. Y. 1875.
 Prof. CAMDEN M. COBERN, 4611 Ellis Ave., Chicago, Ill. 1894.
 WM. EMMETTE COLEMAN, Chief Quartermaster's Office, San Francisco, Cal. 1885.
 †GEORGE WETMORE COLLES, 62 Fort Greene Place, Brooklyn, N. Y. 1882.
 Prof. HERMANN COLLITZ, Bryn Mawr College, Bryn Mawr, Pa. 1887.
 Miss ELIZABETH S. COLTON, Easthampton, Mass. 1896.
 WILLIAM MERRIAM CRANE, 16 East 87th St., New York, N. Y. 1902.
 STEWART CULIN (Univ. of Pennsylvania), 127 South Front St., Philadelphia, Pa. 1888.
 Prof. SAMUEL IVES CURTISS, D.D., 45 Warren Ave., Chicago, Ill. 1902.
 Prof. JOHN D. DAVIS, Princeton Theological Seminary, Princeton, N. J. 1888.
 LEE MALTBIE DEAN, North Brookfield, Mass. 1897.
 ALFRED L. P. DENNIS, 72 Federal St., Brunswick, Me. 1900.
 JAMES T. DENNIS, 1008 N. Calvert St., Baltimore, Md. 1900.
 Dr. P. L. ARMAND DE POTTER, 45 Broadway, New York, N. Y. 1880.
 Rev. D. STUART DODGE, 9 Cliff St., New York, N. Y. 1867.
 Prof. JAMES F. DRISCOLL, St. Austin's College, Washington, D. C. 1897.
 SAMUEL F. DUNLAP, 18 West 22nd St., New York, N. Y. 1854.
 Dr. HARRY WESTBROOK DUNNING, 5 Kilsyth Road, Brookline, Mass. 1894.
 WILBERFORCE EAMES, Lenox Library, 890 Fifth Ave., New York, N. Y. 1897.
 Prof. FREDERICK C. EISELN, Garrett Biblical Inst., Evanston, Ill. 1901.
 Mrs. WILLIAM M. ELLICOTT, 106 Ridgewood Road, Roland Park, Md. 1897.
 Prof. LEVI H. ELWELL, Amherst College, Amherst, Mass. 1883.
 Rev. ARTHUR H. EWING, The Jumna Mission House, Allahâbâd, N. W. P., India. 1900.
 Rev. Prof. C. P. FAGNANI, 700 Park Ave., New York, N. Y. 1901.
 MARSHALL BRYANT FANNING, 1079 Boylston St., Boston, Mass. 1897.
 Prof. EDWIN WHITFIELD FAY, University of Texas, Austin, Texas. 1888.
 ERNEST F. FENOLLOSA, 419 West 118th St., New York, N. Y. 1894.
 Prof. HENRY FERGUSON, Trinity College, Hartford, Conn. 1876.
 Rev. JOHN C. FERGUSON, 121a Bubbling Spring Road, Shanghai, China. 1900.
 †Lady CAROLINE FITZ MAURICE, 2 Green St., Grosvenor Square, London, England. 1886.

- Rev. THEODORE C. FOOTE, John Hopkins University, Baltimore, Md. 1900.
 †FRANK B. FORBES, 65 Marlborough St., Boston, Mass. 1864.
 Rev. JAS. EVERETT FRAME (Union Theological Sem.), 700 Park Ave., New York, N. Y. 1892.
 Prof. ARTHUR L. FROTHINGHAM, JR., Princeton University, Princeton, N. J. 1883.
 Dr. WILLIAM H. FURNESS, 8d, Wallingford, Delaware Co., Penn. 1897.
 Rev. FRANCIS E. GIGOT, St. Mary's Seminary, Baltimore, Md. 1901.
 Prof. BASIL LANNEAU GILDERSLEEVE, Johns Hopkins Univ., Baltimore, Md. 1858.
 Dr. DANIEL COIT GILMAN, 614 Park Ave., Baltimore, Md. 1857.
 LOUIS GINZBERG, Ph.D., 60 West 115th St., New York, N. Y. 1900.
 Rev. A. KINGSLEY GLOVER, Wells, Minn. 1901.
 Prof. WILLIAM WATSON GOODWIN (Harvard Univ.), 5 Follen St., Cambridge, Mass. 1857.
 Prof. RICHARD J. H. GOTTHEIL (Columbia Univ.), 2074 Fifth Ave., New York, N. Y. 1886.
 JACOB GRAPE, JR., N. Washington St., near Fayette, Baltimore, Md. 1888.
 LOUIS H. GRAY, Ph.D. (Princeton Univ.), 53 Second Ave., Newark, N. J. 1897.
 †Dr. GEORGE A. GRIERSON, Rathfarnham, Camberley, Surrey, England. 1899.
 Miss LUCIA C. GRAEME GRIEVE, 633 President St., Brooklyn, N. Y. 1894.
 Miss LOUISE H. R. GRIEVE, M.D., Satara, Bombay Presidency, India. 1898.
 Dr. KARL JOSEF GRIMM, Ursinus College, Collegeville, Pa. 1897.
 Dr. J. B. GROSSMANN, 236 Custer Ave., Youngstown, O. 1894.
 Prof. LOUIS GROSSMANN (Hebrew Union College), 2212 Park Ave., Cincinnati, O. 1890.
 CHAS. F. GUNTHER, 212 State St., Chicago, Ill. 1889.
 Rev. ADOLPH GUTTMACHER, 1833 Linden Ave., Baltimore, Md. 1896.
 Dr. CARL C. HANSEN, Lakawn Lampang, Laos (via Brindisi, Moulmain, and Raheng). 1902.
 Prof. ROBERT FRANCIS HARPER, Univ. of Chicago, Chicago, Ill. 1886.
 Pres. WILLIAM RAINEY HARPER, Univ. of Chicago, Chicago, Ill. 1885.
 Prof. SAMUEL HART, Berkeley Divinity School, Middletown, Conn.
 Prof. PAUL HAUPT (Johns Hopkins Univ.), 2511 Madison Ave., Baltimore, Md. 1883.
 Dr. HENRY HARRISON HAYNES, 6 Ellery St., Cambridge, Mass. 1892.
 Prof. RICHARD HENEGBRY, Ph.D., 1738 Logan Ave., Denver, Col. 1900.
 Col. THOS. WENTWORTH HIGGINSON, 25 Buckingham St., Cambridge, Mass. 1869.
 Prof. HERMANN V. HILPRECHT (Univ. of Pennsylvania), 403 South 41st St., Philadelphia, Pa. 1887.
 Rev. HUGO W. HOFFMAN, 306 Rodney St., Brooklyn, N. Y. 1899.
 Prof. E. WASHBURN HOPKINS (Yale Univ.), 235 Bishop St., New Haven, Conn. 1881.
 WALTER DAVID HOPKINS, 1444 Pacific St., Brooklyn, N. Y. 1902.
 Prof. JAMES M. HOPPIN, D.D. (Yale Univ.), 47 Hillhouse Ave., New Haven, Conn. 1862.

- ROBERT E. HUME, 700 Park Ave., New York, N. Y. 1900.
 Miss ANNIE K. HUMPHERY, 1114 14th St., Washington, D. C. 1873.
 HENRY MINOR HUXLEY, 287 Washington Ave., Chelsea, Mass.
 Prof. HENRY HYVERNAT, Catholic Univ. of America, Washington, D. C. 1889.
 Prof. A. V. WILLIAMS JACKSON (Columbia Univ.), 16 Highland Place, Yonkers, N. Y. 1885.
 Rev. MARCUS JASTROW, 139 West Upsal St., Germantown, Pa. 1887.
 Prof. MORRIS JASTROW, JR. (Univ. of Pennsylvania), 248 South 23d St., Philadelphia, Pa. 1886.
 Miss MARY JEFFERS, Bryn Mawr, Pa. 1900.
 Rev. HENRY F. JENKS, P. O. Box 143, Canton, Mass. 1874.
 Prof. JAMES RICHARD JEWETT (Univ. of Minnesota), 266 Summit Ave., St. Paul, Minnesota. 1887.
 Dr. CHRISTOPHER JOHNSTON (Johns Hopkins University), 21 West 20th St., Baltimore, Md. 1889.
 Prof. MAX KELLNER, Episcopal Theological School, Cambridge, Mass. 1886.
 Miss ELIZA H. KENDRICK, Ph.D., 45 Hunnewell Ave., Newton, Mass. 1896.
 Prof. CHARLES FOSTER KENT (Yale Univ.), 406 Humphrey St., New Haven, Conn. 1890.
 Prof. GEORGE L. KITTREDGE (Harvard University), 9 Hilliard St., Cambridge, Mass. 1899.
 Prof. GEORGE W. KNOX (Union Theol. Seminary), 700 Park Ave., New York, N. Y. 1899.
 Rev. GEORGE A. KOHUT, 44 West 58th St., New York, N. Y. 1894.
 STEPHEN HERBERT LANGDON, 41 East 69th St., New York, N. Y. 1902.
 †Prof. CHARLES ROCKWELL LANMAN (Harvard Univ.), 9 Farrar St., Cambridge, Mass. 1876.
 BERTHOLD LAUFER, Ph.D., Hong Kong and Shanghai Bank, Shanghai, China. 1900.
 †HENRY C. LEA, 2000 Walnut St., Philadelphia, Pa. 1898.
 Prof. C. S. LEAVENWORTH, Nan Yang College, Shanghai, China. 1900.
 Prof. CASPAR LEVIAS, Hebrew Union College, Cincinnati, Ohio. 1892.
 ROBERT LILLEY, Grafton, Mass. 1894.
 Prof. THOMAS B. LINDSAY, Boston Univ., Boston, Mass. 1883.
 Prof. CHARLES E. LITTLE (Vanderbilt Univ.), 308 Gowday St., Nashville, Tenn. 1901.
 Dr. ENNO LITTMANN, University Library, Princeton, N. J. 1902.
 Rev. JACOB W. LOCH, 59 Schermerhorn St., Brooklyn, N. Y. 1899.
 PERCIVAL LOWELL, care of Russell & Putnam, 50 State St., Boston, Mass. 1893.
 †BENJAMIN SMITH LYMAN, 708 Locust St., Philadelphia, Pa. 1871.
 Prof. DAVID GORDON LYON (Harvard Univ.), 15 Lowell St., Cambridge, Mass. 1882.
 ALBERT MORTON LYTGOE, Garga, Upper Egypt. 1899.
 Prof. DUNCAN B. MACDONALD, Hartford Theological Seminary, Hartford, Conn. 1893.
 Rev. CHARLES S. MACFARLAND, Ph.D., 629 Salem St., Malden, Mass. 1898.

- Prof. HERBERT W. MAGOUN, Redfield, South Dakota. 1887.
Prof. MAX L. MARGOLIS, University of California, Berkeley, Cal. 1890.
Prof. ALLAN MARQUAND, Princeton Univ., Princeton, N. J. 1888.
Prof. WINFRED ROBERT MARTIN, Trinity College, Hartford, Conn. 1889.
WILLIAM ARNOT MATHER, Hartford Theological Seminary, Hartford, Conn. 1899.
MRS. MATILDA R. MCCONNELL, 112 Madison Ave., New York, N. Y. 1890.
Rev. JOHN MCFADYEN, Knox College, Toronto, Canada. 1899.
Rev. DONALD J. MCKINNON, 1032 Guerrero St., San Francisco, Cal. 1897.
Rev. W. B. MCPHERSON, Johns Hopkins University, Baltimore, Md. 1901.
Prof. WILLIAM N. MEBANE, Dublin, Pulaski Co., Va. 1898.
TRUMAN MICHELSON, 241 Winyah Ave., New Rochelle, N. Y. 1899.
MRS. HELEN L. MILLION (*née* LOVELL), Hardin College, Mexico, Missouri, 1892.
Prof. LAWRENCE H. MILLS (Oxford University), 119 Ifley Road, Oxford, England. 1881.
Prof. EDWIN KNOX MITCHELL (Hartford Theol. Sem.), 57 Gillette St., Hartford, Conn. 1898.
Prof. GEORGE F. MOORE (Harvard University), 3 Divinity Ave., Cambridge, Mass. 1887.
†MRS. MARY H. MOORE, 3 Divinity Ave., Cambridge, Mass. 1902.
PAUL ELMER MORE, 265 Springdale Ave., East Orange, N. J. 1893.
Prof. EDWARD S. MORSE, Salem, Mass. 1894.
WARREN J. MOULTON, Ph.D. (Yale Divinity School), 23 East Divinity Hall, New Haven, Conn. 1899.
Rev. Dr. PHILIP S. MOXOM, 88 Dartmouth Terrace, Springfield, Mass. 1898.
Rev. Prof. A. J. ELDER MULLAN, S.J., Georgetown University, Washington, D. C. 1889.
ISAAC MYER, 21 East 60th St., New York, N. Y. 1888.
Prof. CHARLES ELIOT NORTON, Cambridge, Mass. 1857.
Prof. HANNS OERTEL (Yale Univ.), 2 Phelps Hall, New Haven, Conn. 1890.
Miss ELLEN S. OGDEN, B.L., 398 Western Ave., Albany, N. Y. 1898.
GEORGE N. OLCOTT, Ridgefield, Conn. 1892.
†ROBERT M. OLYPHANT, 160 Madison Ave., New York, N. Y. 1861.
JOHN ORNE, Ph.D., 104 Ellery St., Cambridge, Mass. 1890.
Prof. GEORGE W. OSBORN, New York University, New York, N. Y. 1894.
Rev. GABRIEL OUSSANI, Johns Hopkins University, Baltimore, Md. 1901.
Rev. CHARLES RAY PALMER, D.D., 127 Whitney Ave., New Haven, Conn. 1900.
Prof. LEWIS B. PATON, Hartford Theological Seminary, Hartford, Conn. 1894.
Dr. CHARLES PEABODY, 197 Brattle St., Cambridge, Mass. 1892.
Prof. ISMAR J. PERITZ, Syracuse University, Syracuse, N. Y. 1894.
Prof. EDWARD DELAVAN PERRY (Columbia Univ.), 542 West 114th St., New York, N. Y. 1879.
Rev. Dr. JOHN P. PETERS, 225 West 99th St., New York, N. Y. 1882.
Prof. DAVID PHILIPSON, Hebrew Union College, Cincinnati, O. 1889.
MURRAY E. POOLE, 21 East State St., Ithaca, N. Y. 1897.

- WILLIAM POPPER, 260 West 93d St., New York, N. Y. 1897.
 Rev. F. L. HAWKES POTT, St. John's College, Shanghai, China. 1901.
 Prof. IRA M. PRICE (Univ. of Chicago), Morgan Park, Ill. 1887.
 Prof. JOHN DYNELEY PRINCE (Columbia Univ.), 15 Lexington Ave., New York, N. Y. 1888.
 Madame ZÉNAÏDE A. RAGOZIN, care of Putnam Sons, West 23d St., New York, N. Y. 1886.
 HORACE M. RAMSEY (University of California), San Mateo, Cal. 1902.
 Dr. GEORGE ANDREW REISNER, Ghizeh Museum, Cairo, Egypt. 1891.
 ERNEST C. RICHARDSON, Library of Princeton Univ., Princeton, N. J. 1900.
 J. NELSON ROBERTSON, 219 Bleecker St., Toronto, Ont. 1902.
 EDWARD ROBINSON, Museum of Fine Arts, Boston, Mass. 1894.
 Prof. GEORGE LIVINGSTON ROBINSON (McCormick Theol. Sem.), 10 Chalmers Place, Chicago, Ill. 1892.
 Hon. WILLIAM WOODVILLE ROCKHILL, Metropolitan Club, Washington, D. C. 1880.
 Prof. ROBERT W. ROGERS, D.D., Drew Theological Seminary, Madison, N. J. 1888.
 Prof. JAMES HARDY ROPES (Harvard University), 39½ Shepard St., Cambridge, Mass. 1893.
 Rev. WILLIAM ROSENAU, 825 Newington Ave., Baltimore, Md. 1897.
 Miss ADELAIDE RUDOLPH, 434 Madison Ave., New York, N. Y. 1894.
 Mrs. JANET E. RUUTZ-REES, 371 West End Ave., New York, N. Y. 1897.
 Miss CATHARINE B. RUNKLE, 15 Everett St., Cambridge, Mass. 1900.
 ARTHUR W. RYDER, 32 Wendell Ave., Cambridge, Mass. 1902.
 Prof. FRANK K. SANDERS (Yale University), 235 Lawrence St., New Haven Conn. 1897.
 Rev. TOBIAS SCHANFARBER, The Lakota, Michigan Boulevard, Chicago, Ill. 1897.
 Dr. H. ERNEST SCHMID, White Plains, N. Y. 1866.
 Prof. NATHANIEL SCHMIDT, Cornell University, Ithaca, N. Y. 1894.
 MONTGOMERY SCHUYLER, JR., U. S. Embassy, St. Petersburg, Russia. 1899.
 Dr. CHARLES P. G. SCOTT, Radnor, Pa. 1895.
 J. HERBERT SENTER, 10 Avon St., Portland, Me. 1870.
 Dr. CHARLES H. SHANNON, Univ. of Tenn., Knoxville, Tenn. 1899.
 THOMAS S. SIMONDS, 296 Cabot St., Beverly, Mass. 1892.
 Prof. HENRY PRESERVED SMITH, Amherst College, Amherst, Mass. 1877.
 Mr. LOUIS C. SOLYOM, Library of Congress, Washington, D. C. 1901.
 Prof. MAXWELL SOMMERVILLE, 124 North Seventh St., Philadelphia, Pa. 1890.
 WILLIAM WALLACE SPENCE, JR., Bolton, Baltimore, Md. 1900.
 Dr. EDWARD H. SPIEKER, Johns Hopkins Univ., Baltimore, Md. 1884.
 Rev. HANS H. SPOER, Ph.D., 120 Remsen St., Astoria, L. I. 1899.
 DAVID BRAINERD SPOONER, The Sanskrit College, Benares, India. 1902.
 HENRY HULL ST. CLAIR, JR., 131 West 111th St., New York, N. Y. 1900.
 Prof. CHARLES C. STEARNS, 126 Garden St., Hartford, Conn. 1899.
 Rev. JAMES D. STEELE, 74 West 103d St., New York, N. Y. 1892.
 NATHAN STERN, 448 West 43d St., New York, N. Y. 1900.

- Prof. J. H. STEVENSON, Vanderbilt University, Nashville, Tenn. 1896.
Mrs. SARA YORKE STEVENSON, 237 South 21st St., Philadelphia, Pa. 1890.
JOSEPH TRUMBULL STICKNEY, 3 Rue Soufflot, Paris, France. 1900.
Rev. ANSON PHELPS STOKES, JR., Yale University, New Haven, Conn. 1900.
MAYER SULZBERGER, 1303 Girard Ave., Philadelphia, Pa. 1888.
HENRY OSBORN TAYLOR, Century Association, 7 West 43d St., New York, N. Y. 1899.
Rev. J. J. TIERNEY, D.D., St. Mary's Seminary, Md. 1901.
Prof. HENRY A. TODD (Columbia University), 824 West End Ave., New York, N. Y. 1885.
Prof. HERBERT CUSHING TOLMAN, Vanderbilt Univ., Nashville, Tenn. 1890.
Prof. CHARLES C. TORREY (Yale University), 67 Mansfield St., New Haven, Conn. 1891.
Prof. CRAWFORD H. TOY (Harvard Univ.), 7 Lowell St., Cambridge, Mass. 1871.
Rev. JOSEPH VINCENT TRACY, 75 Union Park St., Boston, Mass. 1892.
JOHN M. TROUT, Bridgeville, Del. 1899.
Rev. HENRY CLAY TRUMBULL, 1031 Walnut St., Philadelphia, Pa. 1888.
Prof. CHARLES MELLEN TYLER, Cornell Univ., Ithaca, N. Y. 1894.
ADDISON VAN NAME (Yale Univ.), 121 High St., New Haven, Conn. 1863.
EDWARD P. VINING, 49 Second St., San Francisco, Cal. 1883.
THOMAS E. WAGGAMAN, 917 F St., N. W., Washington, D. C. 1897.
Miss SUSAN HAYES WARD, Abington Ave., Newark, N. J. 1874.
Dr. WILLIAM HAYES WARD, 130 Fulton St., New York, N. Y. 1869.
Miss CORNELIA WARREN, 67 Mt. Vernon St., Boston, Mass. 1894.
Pres. WILLIAM F. WARREN, Boston University, Boston, Mass. 1877.
Rev. W. SCOTT WATSON, West New York, New Jersey. 1893.
CHARLES WALLACE WATTS, Smithland, Ky. 1898.
Prof. J. E. WERREN, 17 Leonard Ave., Cambridge, Mass. 1894.
Pres. BENJAMIN IDE WHEELER, University of California, Berkeley, Cal. 1885.
Prof. JOHN WILLIAMS WHITE (Harvard Univ.), 18 Concord Ave., Cambridge, Mass. 1877.
Miss MARIA WHITNEY, 2 Divinity Ave., Cambridge, Mass. 1897.
Mrs. WILLIAM DWIGHT WHITNEY, 227 Church St., New Haven, Conn. 1897.
Rev. E. T. WILLIAMS, U. S. Legation, Pekin, China, 1901.
FREDERICK WELLS WILLIAMS (Yale Univ.), 135 Whitney Ave., New Haven, Conn. 1895.
TALCOTT WILLIAMS, LL.D. ("The Press"), 916 Pine St., Philadelphia, Pa. 1884.
Dr. THOMAS WILSON, U. S. National Museum, Washington, D. C. 1897.
Rev. Dr. WILLIAM COPLEY WINSLOW, 525 Beacon St., Boston, Mass. 1885.
Rev. STEPHEN S. WISE, 233 N. 24th St., Portland, Oregon. 1894.
HENRY B. WITTON, Inspector of Canals, 16 Murray St., Hamilton, Ontario. 1885.
Rev. LAUREN P. WOLFE, Church of The Holy Comforter, 19th and Titan Sts., Philadelphia, Pa. 1898.
Prof. HENRY WOOD, Johns Hopkins University, Baltimore, Md. 1884.

- WILLIAM W. WOOD, 1604 Linden Ave., Baltimore, Md. 1900.
 JAMES H. WOODS, Ph.D., 2 Chestnut St., Boston, Mass. 1900.
 Prof. JOHN HENRY WRIGHT (Harvard Univ.), 38 Quincy St., Cambridge, Mass. 1898.
 Prof. THEODORE F. WRIGHT, 42 Quincy St., Cambridge, Mass. 1893.
 Rev. ABRAHAM YOHANNAN, Columbia University, New York, N. Y. 1894.
 Rev. EDWARD J. YOUNG, 519 Main St., Waltham, Mass. 1869.
 [TOTAL, 260.]

III. MEMBERS OF THE SECTION FOR THE HISTORICAL STUDY OF RELIGIONS.

- Prof. FELIX ADLER, Ph.D., 123 East 60th St., New York, N. Y. 1900.
 Rev. Dr. SAMUEL H. BISHOP, 176 West 82d St., New York, N. Y. 1898.
 Rev. JOHN L. CHANDLER, Madura, South India. 1899.
 SAMUEL DICKSON, 901 Clinton St., Philadelphia, Pa. 1899.
 ROLAND B. DIXON, Peabody Museum, Cambridge, Mass. 1899.
 Dr. ARTHUR FAIRBANKS, University of Iowa, Iowa City, Iowa. 1898.
 Prof. FRANKLIN H. GIDDINGS (Columbia Univ.), 150 West 79th St., New York, N. Y. 1900.
 Prof. ARTHUR L. GILLETT, Hartford Theological Seminary, Hartford, Conn. 1898.
 Prof. GEORGE S. GOODSPEED, University of Chicago, Chicago, Ill. 1899.
 Dr. CHARLES B. GULICK (Harvard University), 18 Walker St., Cambridge, Mass. 1899.
 Prof. WILLIAM JAMES (Harvard University), 95 Irving St., Cambridge, Mass. 1899.
 Prof. GEORGE T. LADD (Yale Univ.), 204 Prospect St., New Haven, Conn. 1898.
 Prof. HINCKLEY G. MITCHELL, Ph.D., D.D. (Boston University), 72 Mt. Vernon St., Boston, Mass. 1900.
 Prof. MORRIS H. MORGAN, Harvard University, Cambridge, Mass. 1902.
 WILLIAM W. NEWELL, Cambridge, Mass. 1898.
 FRED NORRIS ROBINSON, Ph.D. (Harvard Univ.), 24 Grays Hall, Cambridge, Mass. 1900.
 Rev. CHARLES S. SANDERS, Aintab, Turkey. 1902.
 Rev. Dr. MINOT J. SAVAGE, 34th St. and Park Ave., New York, N. Y. 1898.
 Prof. EDWIN R. SELIGMAN (Columbia Univ.), 324 West 86th St., New York, N. Y. 1898.
 Prof. LANGDON C. STEWARDSON, Lehigh University, South Bethlehem, Pa. 1901.
 Prof. WILLIAM G. SUMNER (Yale Univ.), 240 Edwards St., New Haven, Conn. 1898.
 Prof. R. M. WENLEY, University of Michigan, Ann Arbor, Mich. 1898.
 Rev. NATHAN H. WILLIAMS, Palmetto, Fla. 1902.
 [TOTAL, 28.]

IV. CORRESPONDING MEMBERS.

- Prof. GRAZIADIO ISAYA ASCOLI, Royal Academy of Sciences and Letters, Milan, Italy.
- Rev. C. C. BALDWIN (formerly Missionary at Foochow, China), 105 Spruce St., Newark, N. J.
- Prof. ADOLPH BASTIAN, Univ. of Berlin, Germany. 1866.
- Pres. DANIEL BLISS, Syrian Protestant College, Beirut, Syria.
- Rev. Dr. HENRY BLODGET (formerly Missionary at Peking, China), 313 State St., Bridgeport, Conn. 1858.
- Rev. ALONZO BUNKER, Missionary at Toungoo, Burma. 1871.
- Rev. MARCUS M. CARLETON, Missionary at Ambala, India.
- Rev. EDSON L. CLARK, Hinsdale, Mass. Corp. Member, 1867.
- Rev. WILLIAM CLARK, Florence, Italy.
- Judge ERNEST H. CROSBY, Rhinebeck, N. Y. 1890.
- Rev. JOSEPH EDKINS, Shanghai, China. 1869.
- A. A. GARGIULO, U. S. Legation, Constantinople, Turkey. 1892.
- HENRY GILLMAN, 107 Fort St., West Detroit, Mich. 1890.
- Rev. Dr. JOHN T. GRACEY (Editor of *The Missionary Review of the World*), 177 Pearl St., Rochester, N. Y. 1869.
- Rev. LEWIS GROUT, West Brattleboro, Vt. 1849.
- Rev. JOHN T. GULICK, Missionary at Osaka, Japan.
- Dr. WILLABE HASKELL, 96 Dwight St., New Haven, Conn. 1877.
- Prof. J. H. HAYNES, Central Turkey College, Aintab, Syria. 1887.
- Dr. JAMES C. HEPBURN, Missionary at Yokohama, Japan. 1873.
- Dr. A. F. RUDOLF HOERNLE, 38 Banbury Road, Oxford, England. 1893.
- Rev. Dr. HENRY H. JESSUP, Missionary at Beirut, Syria.
- Rev. Prof. ALBERT L. LONG, Robert College, Constantinople, Turkey. 1870.
- Rev. ROBERT S. MACLAY (formerly Missionary at Tokio, Japan), President of the Univ. of the Pacific, Fernando, Cal.
- Pres. WILLIAM A. P. MARTIN, Peking, China. 1858.
- Prof. EBERHARD NESTLE, Ulm, Württemberg, Germany. 1888.
- Dr. ALEXANDER G. PASPATI, Athens, Greece. 1861.
- Rev. STEPHEN D. PEET, 5817 Madison Ave., Chicago, Ill. 1881.
- ALPHONSE PINART. [Address desired.] 1871.
- Prof. LÉON DE ROSNY (École des langues orientales vivantes), 47 Avenue Duquesne, Paris, France. 1857.
- Rev. Dr. S. I. J. SCHERESCHEWSKY, Shanghai, China.
- Rev. W. A. SHEDD, Missionary at Oroomiah, Persia. 1893.
- Dr. JOHN C. SUNDBERG, Care of Register Office, 46 Park Place, New York, N. Y. 1893.
- Rev. GEORGE N. THOMSEN, of the American Baptist Mission, Bapatla, Madras Pres., India. Member, 1890; Corresp., 1891.
- Rev. GEORGE T. WASHBURN, Meriden, Conn.
- Rev. JAMES W. WAUGH, Missionary at Lucknow, India. (Now at Ocean Grove, N. J.) 1873.
- Rev. JOSEPH K. WHITE, New Hamburg, N. Y. Corp. Member, 1869.

[TOTAL, 36.]

Number of Members of the four classes (25 + 260 + 23 + 36 = 344).

SOCIETIES, LIBRARIES, TO WHICH THE PUBLICATIONS OF THE AMERICAN
ORIENTAL SOCIETY ARE SENT BY WAY OF GIFT OR EXCHANGE.

I. AMERICA.

BOSTON, MASS.: American Academy of Arts and Sciences.
CHICAGO, ILL.: Field Columbian Museum.
NEW YORK: American Geographical Society.
PHILADELPHIA, PA.: American Philosophical Society.
WASHINGTON, D. C.: Smithsonian Institution.
Bureau of American Ethnology.
WORCESTER, MASS.: American Antiquarian Society.

II. EUROPE.

AUSTRIA, VIENNA: Kaiserliche Akademie der Wissenschaften.
Anthropologische Gesellschaft.
PRAGUE: Königlich Böhmisches Gesellschaft der Wissenschaften.
DENMARK, ICELAND, REYKJAVIK: University Library.
FRANCE, PARIS: Société Asiatique. (Rue de Seine, Palais de l'Institut.)
Académie des Inscriptions et Belles-Lettres.
Bibliothèque Nationale.
Musée Guimet. (Avenue du Trocadéro.)
École des Langues Orientales Vivantes. (Rue de Lille, 2.)
GERMANY, BERLIN: Königlich Preussische Akademie der Wissenschaften.
Königliche Bibliothek.
Seminar für Orientalische Sprachen (Am Zeughause 1.).
GÖTTINGEN: Königlich Gesellschaft der Wissenschaften.
HALLE: Bibliothek der Deutschen Morgenländischen Gesellschaft. (Friedrichstr. 50.)
LEIPZIG: Königlich Sächsische Gesellschaft der Wissenschaften.
MUNICH: Königlich Bairische Akademie der Wissenschaften.
Königliche Hof- und Staatsbibliothek.
GREAT BRITAIN, LONDON: Royal Asiatic Society of Great Britain and Ireland.
(22 Albemarle St., W.)
Library of the India Office. (Whitehall, SW.)
Society of Biblical Archaeology. (37 Great Russell St., Bloomsbury, W.C.)
Philological Society. (Care of Dr. F. J. Furnivall, 3 St. George's Square, Primrose Hill, NW.)
ITALY, FLORENCE: Società Asiatica Italiana.
ROME: Reale Accademia dei Lincei.
NETHERLANDS, AMSTERDAM: Koninklijke Akademie van Wetenschappen.
THE HAGUE: Koninklijk Instituut voor Taal-, Land-, en Volkenkunde van Nederlandsch Indië.
LEYDEN: Curatorium of the University.
RUSSIA, HELSINGFORS: Société Finno-Ougrienne.
ST. PETERSBURG: Imperatorskaja Akademija Nauk.
Archeologiji Institut.
SWEDEN, UPSALA: Humanistiska Vetenskaps-Samfundet.

III. ASIA.

CALCUTTA, GOV'T OF INDIA : Home Department.

CEYLON, COLOMBO : Ceylon Branch of the Royal Asiatic Society.

CHINA, PEKING : Peking Oriental Society.

SHANGHAI : China Branch of the Royal Asiatic Society.

TONKIN : l'école Française d'extrême Orient (Rue de Coton), Hanoi.

INDIA, BOMBAY : Bombay Branch of the Royal Asiatic Society.

CALCUTTA : The Asiatic Society of Bengal.

The Buddhist Text Society. (86 Jaun Bazar St.)

LAHORE : Library of the Oriental College.

JAPAN, TOKIO : The Asiatic Society of Japan.

JAVA, BATAVIA : Bataviaasch Genootschap van Kunsten en Wetenschappen.

KOREA : Branch of Royal Asiatic Society, Seoul, Korea.

IV. AFRICA.

EGYPT, CAIRO : The Khedivial Library.

V. EDITORS OF THE FOLLOWING PERIODICALS.

The Indian Antiquary (care of the Education Society's Press, Bombay, India).

Wiener Zeitschrift für die Kunde des Morgenlandes (care of Alfred Hölder, Rothenthurm-str. 15, Vienna, Austria).

Zeitschrift für vergleichende Sprachforschung (care of Prof. E. Kuhn, 3 Hess Str., Munich, Bavaria).

Revue de l'Histoire des Religions (care of M. Jean Réville, chez M. E. Leroux, 28 rue Bonaparte, Paris, France).

Zeitschrift für die alttestamentliche Wissenschaft (care of Prof. Bernhard Stade, Giessen, Germany).

Beiträge zur Assyriologie und semitischen Sprachwissenschaft. (J. C. Hinrichs'sche Buchhandlung, Leipzig, Germany.)

Oriental Bibliography (care of Dr. Lucian Scherman, 8 Gisela Str., Munich, Bavaria).

The American Antiquarian and Oriental Journal, Good Hope, Illinois.

RECIPIENTS : 344 (Members) + 58 (Gifts and Exchanges) = 402.

REQUEST.

The Editors request the Librarians of any Institutions or Libraries, not mentioned above, to which this Journal may regularly come, to notify them of the fact. It is the intention of the Editors to print a list, as complete as may be, of regular subscribers for the Journal or of recipients thereof. The following is the beginning of such a list.

Andover Theological Seminary.

Boston Public Library.

Chicago University Library.

Harvard Sanskrit Class-Room Library.

Harvard Semitic Class-Room Library.

Harvard University Library.

Nebraska University Library.

New York Public Library.

CONSTITUTION AND BY-LAWS
OF THE
AMERICAN ORIENTAL SOCIETY.

With Amendments of April 1897.

CONSTITUTION.

ARTICLE I. This Society shall be called the AMERICAN ORIENTAL SOCIETY

ARTICLE II. The objects contemplated by this Society shall be :—

1. The cultivation of learning in the Asiatic, African, and Polynesian languages, as well as the encouragement of researches of any sort by which the knowledge of the East may be promoted.

2. The cultivation of a taste for oriental studies in this country.

3. The publication of memoirs, translations, vocabularies, and other communications, presented to the Society, which may be valuable with reference to the before-mentioned objects.

4. The collection of a library and cabinet.

ARTICLE III. The members of this Society shall be distinguished as corporate and honorary.

ARTICLE IV. All candidates for membership must be proposed by the Directors, at some stated meeting of the Society, and no person shall be elected a member of either class without receiving the votes of as many as three-fourths of all the members present at the meeting.

ARTICLE V. The government of the Society shall consist of a President, three Vice-Presidents, a Corresponding Secretary, a Recording Secretary, a Secretary of the Section for the Historical Study of Religions, a Treasurer, a Librarian, and seven Directors, who shall be annually elected by ballot, at the annual meeting.

ARTICLE VI. The President and Vice-Presidents shall perform the customary duties of such officers, and shall be *ex officio* members of the Board of Directors.

ARTICLE VII. The Secretaries, Treasurer, and Librarian shall be *ex officio* members of the Board of Directors, and shall perform their respective duties under the superintendence of said Board.

ARTICLE VIII. It shall be the duty of the Board of Directors to regulate the financial concerns of the Society, to superintend its publications, to carry into effect the resolutions and orders of the Society, and to exercise a general supervision over its affairs. Five Directors at any regular meeting shall be a quorum for doing business.

ARTICLE IX. An Annual meeting of the Society shall be held during Easter week, the days and place of the meeting to be determined by the Directors, said meeting to be held in Massachusetts at least once in three

years. One or more other meetings, at the discretion of the Directors, may also be held each year, at such place and time as the Directors shall determine.

ARTICLE X. There shall be a special Section of the Society, devoted to the historical study of religions, to which section others than members of the American Oriental Society may be elected in the same manner as is prescribed in Article IV.

ARTICLE XI. This Constitution may be amended, on a recommendation of the Directors, by a vote of three-fourths of the members present at an annual meeting.

BY-LAWS.

I. The Corresponding Secretary shall conduct the correspondence of the Society, and it shall be his duty to keep, in a book provided for the purpose, a copy of his letters; and he shall notify the meetings in such manner as the President or the Board of Directors shall direct.

II. The Recording Secretary shall keep a record of the proceedings of the Society in a book provided for the purpose.

III. *a.* The Treasurer shall have charge of the funds of the Society; and his investments, deposits, and payments shall be made under the superintendence of the Board of Directors. At each annual meeting he shall report the state of the finances, with a brief summary of the receipts and payments of the previous year.

III. *b.* After December 31, 1896, the fiscal year of the Society shall correspond with the calendar year.

III. *c.* At each annual business meeting in Easter week, the President shall appoint an auditing committee of two men—preferably men residing in or near the town where the Treasurer lives—to examine the Treasurer's accounts and vouchers, and to inspect the evidences of the Society's property, and to see that the funds called for by his balances are in his hands. The Committee shall perform this duty as soon as possible after the New Year's day succeeding their appointment, and shall report their findings to the Society at the next annual business meeting thereafter. If these findings are satisfactory, the Treasurer shall receive his acquittance by a certificate to that effect, which shall be recorded in the Treasurer's book, and published in the Proceedings.

IV. The Librarian shall keep a catalogue of all books belonging to the Society, with the names of the donors, if they are presented, and shall at each annual meeting make a report of the accessions to the library during the previous year, and shall be farther guided in the discharge of his duties by such rules as the Directors shall prescribe.

V. All papers read before the Society, and all manuscripts deposited by authors for publication, or for other purposes, shall be at the disposal of the Board of Directors, unless notice to the contrary is given to the Editors at the time of presentation.

VI. Each corporate member shall pay into the treasury of the Society an annual assessment of five dollars; but a donation at any one time of seventy-five dollars shall exempt from obligation to make this payment.

VII. Corporate and Honorary members shall be entitled to a copy of all the publications of the Society issued during their membership, and shall

also have the privilege of taking a copy of those previously published, so far as the Society can supply them, at half the ordinary selling price.

VIII. If any corporate member shall for two years fail to pay his assessments, his name may, at the discretion of the Directors, be dropped from the list of members of the Society.

IX. Members of the Section for the Historical Study of Religions shall pay into the treasury of the Society an annual assessment of two dollars; and they shall be entitled to a copy of all printed papers which fall within the scope of the Section.

X. Six members shall form a quorum for doing business, and three to adjourn.

SUPPLEMENTARY BY-LAW.

I. FOR THE LIBRARY.

1. The Library shall be accessible for consultation to all members of the Society, at such times as the Library of Yale College, with which it is deposited, shall be open for a similar purpose; further, to such persons as shall receive the permission of the Librarian, or of the Librarian or Assistant Librarian of Yale College.

2. Any member shall be allowed to draw books from the Library upon the following conditions: he shall give his receipt for them to the Librarian, pledging himself to make good any detriment the Library may suffer from their loss or injury, the amount of said detriment to be determined by the Librarian, with the assistance of the President, or of a Vice-President; and he shall return them within a time not exceeding three months from that of their reception, unless by special agreement with the Librarian this term shall be extended.

3. Persons not members may also, on special grounds, and at the discretion of the Librarian, be allowed to take and use the Society's books, upon depositing with the Librarian a sufficient security that they shall be duly returned in good condition, or their loss or damage fully compensated.

PUBLICATIONS OF THE AMERICAN ORIENTAL SOCIETY.

PRICE OF THE JOURNAL.

Vol. I. (1843-1849) No. 1 (Nos. 2-4 out of print).....	\$.50
Vol. II. (1851).....	2.50
Vol. III. (1852-1853)	2.50
Vol. IV. (1853-1854)	2.50
Vol. V. (1855-1856).....	2.50
Vol. VI. (1860).....	5.00
Vol. VII. (1862).....	5.00
Vol. VIII. (1866).....	5.00
Vol. IX. (1871)	5.00
Vol. X. (1872-1880).....	6.00
Vol. XI. (1882-1885)	5.00
Vol. XII. (1881)	4.00
Vol. XIII. (1889).....	6.00
Vol. XIV. (1890).....	5.00
Vol. XV. (1893).....	5.00
Vol. XVI. (1894-1896).....	5.00
Vol. XVII. (1896) bound in full buckram.....	2.50
Vol. XVIII. First and Second Half (1897) buckram, each	2.50
Vol. XIX. First Half (1898) full cloth.....	1.50
Vol. XIX. Second Half (1898) bound in full buckram...	2.50
Vol. XX. First and Second Half (1899) buckram, each..	2.50
Vol. XXI. First Half (Index).....	2.50
Vol. XXI. Second Half (1900) bound in full buckram...	2.50
Vol. XXII. First and Second Half (1901) buckram, each	2.50
Vol. XXIII. First and Second Half (1902) buckram, each	2.50
Total.....	\$98.00
Whitney's Tāittirīya-Prātiśākhya (vol. ix.).....	\$5.00
Avery's Sanskrit Verb-Inflection (from vol. x.).....	.75
Whitney's Index Verborum to the Atharva-Veda (vol. xii.)	4.00
The same (vol. xii.) on large paper.....	5.00
Hopkins's Position of the Ruling Caste (from vol. xiii.)..	3.00
Oertel's Jāiminiya-Upaniṣad-Brāhmaṇa (from vol. xvi.)..	1.75
Arnold's Historical Vedic Grammar (from vol. xviii.)...	1.75
Bloomfield's Kāuṣika-Sūtra of the Atharva-Veda (vol. xix.)	5.00
The Whitney Memorial Volume (vol. xx., first half) with portrait, and biography of Whitney's writings.....	1.50

For any of the above, address the Librarian of the Society, Mr. Addison Van Name, New Haven, Connecticut. Members can have the series at half price. To public libraries or those of educational institutions, Vol. I. No. 1 and Vols II. to V. will be given free, and the rest (price \$87.50) sold at a discount of twenty per cent.

TO CONTRIBUTORS.

Fifty copies of each article published in this Journal will be forwarded to the author. A larger number will be furnished at cost.

Arabic, Persian, Syriac, (Jacobite and Nestorian), Armenian, Coptic, Ethiopic, Sanskrit, Tamil, Chinese, and Japanese fonts of types are provided for the printing of the Journal, and others will be procured from time to time, as they are needed.

GENERAL NOTICES.

1. Members are requested to give immediate notice of changes of address to the Treasurer, Prof. Frederick Wells Williams, 135 Whitney avenue, New Haven, Conn.

2. It is urgently requested that gifts and exchanges intended for the Library of the Society be addressed as follows: "The Library of the American Oriental Society, New Haven, Connecticut, U. S. America.

3. For information regarding the sale of the Society's publications, see the next foregoing page.

4. Communications for the Journal should be sent to Prof. E. Washburn Hopkins or Prof. Charles C. Torrey, New Haven.

CONCERNING MEMBERSHIP.

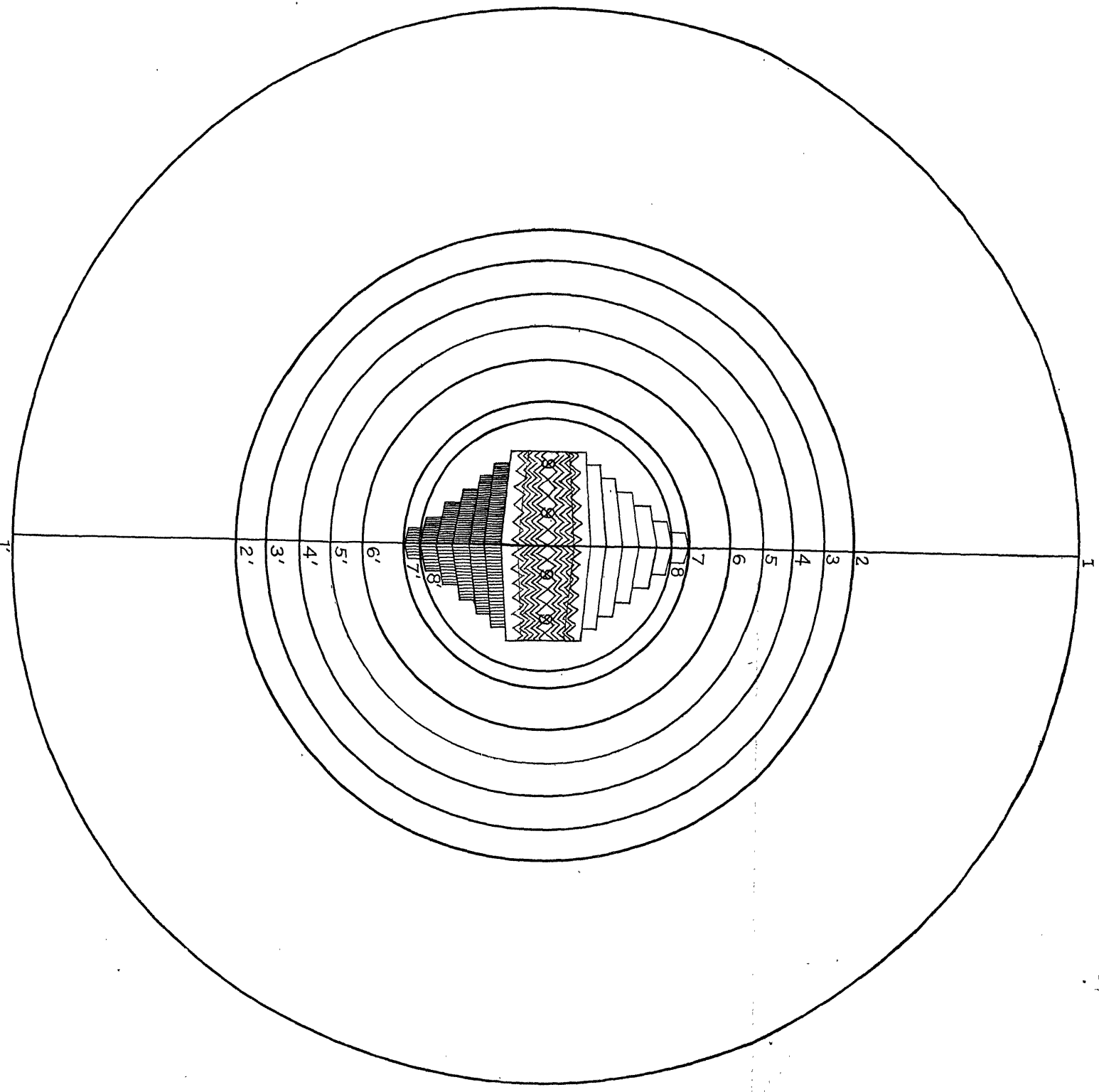
It is not necessary for any one to be a professed Orientalist in order to become a member of the Society. All persons—men or women—who are in sympathy with the objects of the Society and willing to further its work are invited to give it their help. This help may be rendered by the payment of the annual assessments, by gifts to its library, or by scientific contributions to its Journal, or in all of these ways. Persons desiring to become members are requested to apply to the Treasurer, whose address is given above. Members receive the Journal free. The annual assessment is \$5. The fee for Life-Membership is \$75.

Persons interested in the Historical Study of Religion may become members of the Section of the Society organized for this purpose. The annual assessment is \$2; members receive copies of all publications of the Society which fall within the scope of the Section.

KEY TO THE KOSMOS OF THE BABYLONIANS.

By WILLIAM F. WARREN.

See J. A. O. S. vol. xxii, p. 138.



- 1, 1' Globe of the Stars.
- 2, 2' Globe of Ninib.
- 3, 3' Globe of Marduk.
- 4, 4' Globe of Nergal.
- 5, 5' Globe of Ishtar.
- 6, 6' Globe of Nabu.
- 7, 7' Globe of Shamesh.
- 8, 8' Globe of Sin.

- 1 Abode of An=shar.
- 1' Abode of Nin=ki-gal.
- 1—7 "Way of Anu."
- 7'—1' "Way of Ea."
- 9 9, 9 9 Two of the four seas by which the Upper E-KUR is separated from the Nether.

N.L.
82

Central Archaeological Library,

NEW DELHI.

24531

Call No. 891.05 / J.A.O.S.

Author— Hopkins, E. W.

Title— Journal of the American
Oriental Society

Borrower No.	Date of Issue	Date of Return
	22/2/77	24/3/77

"A book that is shut is but a block"

CENTRAL ARCHAEOLOGICAL LIBRARY
GOVT. OF INDIA
Department of Archaeology
NEW DELHI.

Please help us to keep the book
clean and moving.

S. B. 148, N. DELHI.